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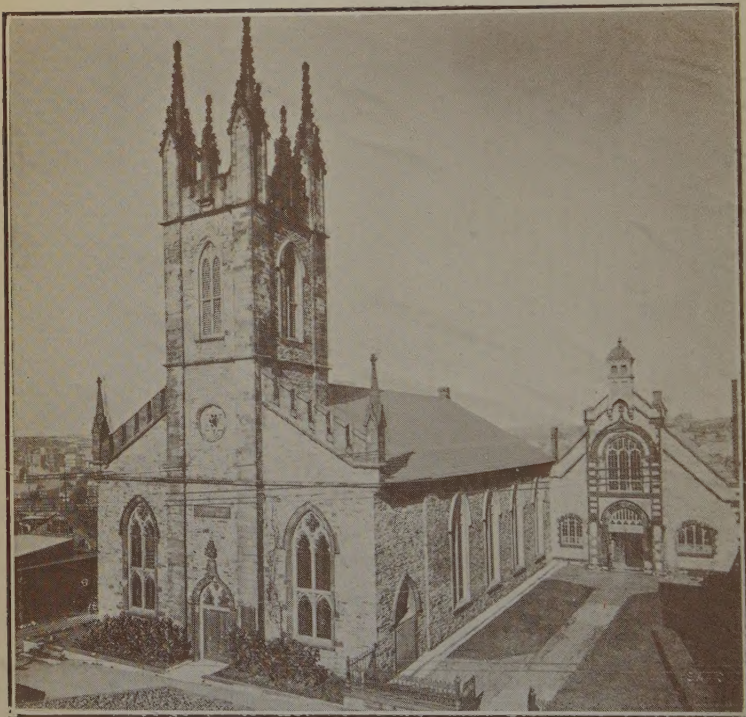
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ST. JOHN'S CHURCH SAINT JOHN, N. B.
(Erected 1824)

*"Let us now praise famous men, and our fathers that begat us.
The Lord hath wrought great glory by them through His
great power from the beginning."*—ECCLESIASTICUS xliv, 1, 2,

*"So we Thy people will shew forth Thy praise to all
generations."*—PSALM lxxix, 13.

A BOOK OF REMEMBRANCE

OR

The History of St. John's Church Saint John, New Brunswick

BY

ARCHIBALD LANG FLEMING

Rector

ISSUED BY THE CORPORATION OF THE CHURCH

SAINT JOHN, N. B.:
BARNES & CO., LIMITED, PRINTERS
1925

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PREFACE.

For one hundred years St. John's Church has stood upon the hill overlooking the business section of the city, reminding men that "God is." Through the century men and women, boys and girls, have worshipped within its sacred walls and found spiritual help, comfort and inspiration.

It is a solid structure of stone and, should it escape the ravages of fire, will stand for hundreds of years to come, and be a link with the early days, when the other churches of like age in Canada, but constructed of wood, have fallen into decay. It is fitting, then, that something of the story of the first hundred years should be written, not alone for the benefit of the members of the congregation, present and future, but for that wider circle who revere the old "Stone" Church for the part it has taken, and is taking, in the life of the Church and community.

If the readers of this volume find a fraction of the joy which has come to the writer as he has searched the ancient records and read of the happenings of the past, the work will not have been in vain. We are greatly indebted to the writers of the various volumes, periodicals and

newspapers published during the century, and dealing with the history of the church at large, the province, and the city; and a list of some of the books and papers examined, other than the Church records, will be found in the Bibliography included in the appendix to this volume.

We are specially grateful for the personal notes, etc., sent in by Mrs. G. A. Kuhring, Miss Madeline de Soyres, Miss A. L. Hunt, the late Ven. Archdeacon Raymond, the late Rev. J. W. Millidge, Mr. John Willet, K. C., and Mr. Simeon Armstrong; also to Miss A. K. Lester for her valuable poetic contributions under the signature, A. O.

From scrap books, diaries and letters compiled or written by the late Archdeacon Raymond, the late Rev. G. M. Armstrong, the late Rev. John de Soyres, the late Canon Kuhring, the late Mr. D. R. Jack, and the late Mr. C. Ward, we have gleaned many things which would have been missed otherwise.

To Professor G. M. Wrong of the University of Toronto, and to Professor C. V. Pilcher of Wycliffe College for reading the manuscript and for helpful suggestions.

To Mr. Henry Morrissey for a copy of the architect's drawing, showing the original arrangement of pews, etc.

To Mrs. James F. Robertson and her sister, Miss C. Hooper, for their most valuable help in the exacting work of reading the proof and compiling the Index found in the Appendix.

To all who sent in copies of "Parish Notes," especially the late Mrs. George F. Smith, Mrs. L. C. Allison, Mrs. C. F. Gorham, Mrs. R. D. Paterson, Miss J. G. Sadleir, Miss L. de Forest, and the Hon. Judge Armstrong.

To Miss Estelle Vaughan and Miss Maud Golding, of Saint John Public Library, for much help in securing the volumes and newspaper folios desired.

To the following for generously supplying the "half tones" of the four rectors of St. Mark's Parish: Mrs. F. A. Stetson for that of the Rev. J. de Soyres; Miss Margaret Murray for that of Canon Kuhring; Mrs. A. L. Fleming for that of the present rector; and Mr. H. E. Wardroper for that of the Rev. G. M. Armstrong.

To the "Church Workers" and all who have helped in a similar way in connection with the "half tones" of Memorials in the Church. Without these valuable helps it would have been impossible to have had the book so fully illustrated.

To Mr. J. E. Secord for his efforts to secure a really satisfactory photograph of the interior of the Church.

Last, but not least, to my wife for her constant help and encouragement in connection with the writing and publishing of the volume.

While the preparation of this history has involved much labour, the writer has been more conscious of the honour which was his in being privileged to write it, and the book is a love token he would offer to the memory of the noble men and women who have passed along the road of life a few steps ahead. He believes, with the great Bishop Lightfoot, that "the prosperity of a church, as of a nation, depends largely on its connection with the past. The accumulated lessons of its bygone history are its rich inheritance." His prayer is that, in some humble way, this volume may be used of God to bring glory to that Name which is above every name.

SAINT JOHN, NEW BRUNSWICK,
October, 1925.

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SECTION I

Early Days

CHAPTER I

EARLY DAYS

IT IS not easy in these days of rapid movement adequately to appreciate the changes that take place from year to year. As we review the history of St. John's Church during the past one hundred years we find that we have little information regarding much that would interest us. But, as an old friend has remarked, while one hundred years is a long time in the life of any individual, and very few attain to so great an age, it is but a short time in the life of a church built of stone on a foundation of solid rock! Let us hope that, when a second century has passed, the difficulties experienced in obtaining information may not be as great as those of the first century.

Before going into the details of the history of the church, let us glance for a moment at conditions as they were before the church was built.

The story of the coming of *Sieur de Monts*

and Samuel de Champlain with a party of one hundred and twenty emigrants from France to the Saint John River, arriving on Saint John the Baptist Day (June 24, 1604), is too well known to require to be repeated here. It was this incident that caused our great river to be called by that name. The Micmac Indians, who were the original residents, called it the "Wool-as-took," meaning "Goodly-river."

Now while de Monts decided not to land his colonists at the mouth of the Saint John River, but instead set sail for the Island of St. Croix, yet it was that incident that led ultimately to the founding of the city.

From time to time after the colonists had settled at Port Royal (Annapolis Royal), they crossed the Bay of Fundy in order to trade for fur with the Micmac Indians at the mouth of the Saint John River. Four years after its discovery the Sieur de Monts sent an exploring party up the river who found it "beautiful, large and extensive, with many meadows and fine trees, as oaks, beeches, walnut-trees, and also wild grapevines." This led to the establishment of a Fur Trading Post on the Saint John River in 1619.

.

Two years later Sir William Alexander was granted the whole of the province of Nova Scotia, including New Brunswick and the Gaspé Peninsula, under King James the First, a grant which was ratified by King Charles after his father's death, and the colony was called Nova Scotia. In order to facilitate colonization, an Order of Baronets of Nova Scotia was created. It was to consist of one hundred and fifty gentlemen who were willing to contribute to the founding of the colony, each of whom was to receive a tract of land, six miles long by three miles broad in the new land. This may explain how it came about that the city of Saint John, with other parts of what was then called Nova Scotia, came to have many citizens of Scottish ancestry.

Then followed years of warfare between the French and the British for possession of the fort established at Saint John, but in 1701 the French Governor Brouillan arrived and demolished everything, so that it is recorded that "Saint John was left as deserted and desolate as it had been nearly a century before, previous to the arrival of Champlain."

This was the first of many set-backs which came to Saint John through the centuries. For thirty years the French spent their efforts to enlarge and strengthen Port Royal, without attempting anything at Saint John until 1749 when the fort at Saint John was again occupied, and with that came a long series of fights between British and French. Finally the British flag was hoisted by General Monckton over the old French fort on September 20, 1758. Thus began what may be termed the British occupation.

Dr. G. U. Hay, in his *History of New Brunswick*, states that late in the summer of 1762 "a band of twenty settlers from Newburyport, Massachusetts, took possession of a small clearing at the head of Saint John Harbour, where in former years a French fort had stood. The settlement thus begun has grown into the prosperous and busy city of Saint John."

It may be said, therefore, that this was the first permanent British settlement. An event of more than ordinary interest took place seven years later. We are indebted to Dr. W. O. Raymond for the following description, written specially for this volume.

FIRST RELIGIOUS SERVICE WITHIN THE
BOUNDS OF THE CITY

“IT IS the morning of the first of July, 1769, a small vessel is seen coming up the harbor. There are a number of people on board, among them an officer in uniform and a gentleman past middle life, who is evidently a clergyman. The military official is Colonel Spry of the Royal Engineers, sent by Lord Wm. Campbell, the Governor of Nova Scotia, on a mission to the Saint John River Indians and to report upon the state of affairs in the new county of Sunbury, which at this time includes nearly the whole of New Brunswick. It is an *official visit*, and the arrival was, as it happened on Dominion Day, a hundred years before there was any Dominion!

“As the Saturday evening closes in, our visitors are interested in their surroundings. The few houses of the pioneers are clustered at the Point. Not far away is encamped a party of Indians who have come to trade at the store of Simonds & White. The Acadians, who are engaged in dykeing the ‘Great Marsh’ and building the aboideau for Messrs. Simonds, Hazen & White, are also there to receive their weekly

wages and supplies, and so, too, are the Company's workmen and labourers.

"Colonel Spry greets them all in friendly fashion, and 'Parson' Wood announces that on the morrow (Sunday) he will preach to the English settlers in the morning; he will hold for the Indians a service in their own language in the afternoon; and in the evening he will preach in French to the Acadians and others who wish to attend. The services held by the Rev. Thomas Wood were not only the first held by an English-speaking minister, but were in their character unique, and I believe have never since been duplicated. They carry us back to the days when the Apostles went forth from the 'Upper Chamber' at Jerusalem to deliver their message of Glad Tidings '*To all People,*' and the multitude exclaimed in wonder, 'How hear we every man, in our own tongue, wherein we were born, the wonderful works of God!'

"When in England fifteen years ago, I read in the archives of the S. P. G. (just a stone's throw from Westminster Abbey) the original report of the Rev. Thomas Wood of his visit to Saint John in July, 1769. It is splendidly written

and is in excellent preservation. He tells us that at the morning service he baptized James, the eldest child of James and Hannah Simonds, and three other white children, one of the latter an ancestor of our worthy townsman, Theodore Estabrooks. In the afternoon he baptized an Indian girl, Angelique, who behaved very devoutly, for when the water was poured upon her head, she stooped down and kissed the ground and repeated the act when she was received as a Christian and signed with the sign of the Cross. The *Prayers* and *Address* were in Micmac, which Mr. Wood had lately learned. At the close of the service he asked the Indians to sing an anthem 'which,' he says, 'they performed very harmoniously.' In the evening this old-time linguist held a third service, in *French*, for the Acadians; the Indians again attending, as many of them understood French."

Numbers of English families from Massachusetts came to Saint John to settle until 1783 when between May 10 and 18, twenty ships from New York arrived in Saint John Harbour, or Parrtown as it was then called after Governor Parr, bringing some three thousand men, women

and children who, out of loyalty to the Flag, sacrificed much that was worth while and made the adventure into a new land which was, nevertheless, British. These people have been known as Loyalists, and were the real founders of the city. They found shelter in "log houses and bark camps," and received lots "with five hundred feet of boards, shingles and bricks." Most of the erections, at first, were log houses, the lumber being used for roofing. Certainly when we remember that the chief thing available was firewood, and that all transportation was by water along the shore from whence everything had to be carried on the backs of the people to their homes, we realize something of the sacrifice involved by our forefathers because of their loyalty to the British Constitution. In order that no favouritism should be shown, the head of each family drew a lot representing a section of land which was thereafter his. The British Government allowed each Loyalist and family provisions for the first year; two-thirds for the second; and one-third for the third year. By this means opportunity was given to the settlers to clear their section and become established in the land of their adoption.

We have had a description of the first religious service within the bounds of the city from the pen of Dr. Raymond, and are, indeed, fortunate in having the following interesting report of the first service held for the Loyalists from the pen of Colonel Edward Winslow, (himself an eminent Loyalist) who wrote in 1804 as follows:

FIRST SERVICES HELD FOR THE LOYALISTS

“**W**ITH the Loyalists came one or two clergymen of the Church of England, exhausted and despondent, men who had spent their early years in peace and contentment, and until this time had been buoyed up with the expectation of returning to their former homes — now mixed up with a promiscuous rabble, shocked by acts of lawlessness on the part of the old soldiery who had contracted the vices begotten in camps during the war. Separated from their old homes and without a habitation to cover them, the situation of these clergymen was indeed forlorn. One of them, however, in particular, the Rev. John Beardsley, had sufficient courage to commence the operations of duty — a church was opened, a congregation was collected, and the

services of the Church of England carried on with solemnity and effect. Mr. Beardsley had now reached his fifty-first birthday, an age when most men's working days are in the past, but he was still a man of action. He wrote to the S. P. G. that he had been urged to settle both at Saint John and in Kingston, N. B., but that 'he verily believes that under the present circumstances he can be more useful as an 'itinerant minister' than if stationed in any one place.' There was at the time no other minister on the Saint John River fit for active duty."

In Mr. D. R. Jack's History of Saint John, we find the record of an incident which is of double interest to us — first, because it speaks of Mr. Beardsley; and secondly, because it refers to the proposed site of the first church in Saint John which, forty years afterwards, was considered as a possible site for St. John's Church.

The first of the series of great fires which have devastated the city, took place on the eighteenth of June, 1784, about a year after the landing of the Loyalists. "For some weeks previous to the fire," writes Mr. Jack, "a party had been cutting and preparing timber on King's

Square for the erection of a church on the southwest corner of what is now called the Old Burying Ground. The Rev. Mr. Beardsley, who came here as Chaplain to the Forces, was frequently to be seen with his coat off, and broad-axe in hand, working away at the frame. The fire, however, destroyed the timber, and the project was abandoned."

It is an interesting sidelight on the character of the Loyalists that "most of the dwellings erected were built of logs, and the first framed house finished by the Loyalists was a place of worship."

OLD TRINITY CHURCH

THIS BUILDING, thirty-six feet by twenty-eight feet, was never consecrated, and bore no name, but was improved by Dr. Cook, the first Episcopal clergyman in the city, and was used until "Old Trinity" was opened on Christmas Day, 1791, under the rectorship of the Rev. George Bisset, M. A., although the sermon was preached by the Rev. Mather Byles, D. D., on that occasion.

CHAPTER II

A "NEW" CHURCH CONSIDERED

FOR THE NEXT thirty years "Old Trinity" served the needs of the Church of England community in the city proper. It was generally called the "Church" as differentiating it from the "Kirk," "Chapels," and "Meeting Houses." It is hard for the twentieth century reader to appreciate conditions as they were at this time. For example, as late as 1800 slaves were bought and sold in Saint John, and Mr. J. W. Lawrence tells us that in Church, "luxury and even comfort were little considered then, and those who listened to the preacher's words sat in the New Church (Old Trinity) warmed only by their wrappings and their zeal. In those days it was not customary to heat churches in America. 'Foot stoves' carried to church were the nearest approach to comfort. And so we find that the Loyalists, from 1783 to 1803, twenty years, endured the cold of our winters, and murmured not. There is a lesson to be learned from this by those who are prone to seek excuse for absenting themselves

from divine service in these days, when every attention is paid to a congregation's bodily comfort."

With the revival of trade at the close of the war of 1812 it became evident that the "Church" was no longer able to accommodate the congregation, and so, instead of enlarging the old church, it was decided by the rector, church wardens and vestry, at a meeting held on April 16, 1822, that a new church should be erected to meet the need, and a committee was appointed to locate a suitable site. That this action was not taken any too soon is proved by the fact that the rector, the Rev. Robert Willis, wrote that year as follows: "Every addition and alteration that Trinity Church would admit of, have been made by the vestry, and when pews become vacant they are disposed of at such high rates that it is impossible for the middle and lower classes to obtain seats. The corporation, with a view to meet the wants and the wishes of the parish, are turning their attention to the building of a new church as a Chapel-of-Ease, and at the last vestry meeting a committee was appointed to look out for a proper site for the building. There is little hope of

raising a sufficient sum by subscriptions and donations, considering the pressure of the times, nor can it be done by the funds of the church, as there still remains a heavy charge upon those funds for former alterations and improvements in the parish church. The only possible way in which money can be raised will be by a loan at legal interest, for which the church funds must be mortgaged; and the only difficulty of this plan will be, that little will remain for the remuneration of a minister."

On June 10, 1822, the committee appointed to locate a suitable site, reported that two were available: 1. "That the Hon. Judge Chipman had offered to present a lot in the north end of the town, on condition that a pew on the floor, and another in the gallery, be reserved for his use." 2. That "they had also petitioned the Town Council to grant them a sufficient quantity of land at the southwest corner of the Old Burying Ground as a site for the proposed chapel." The Council granted the site, and the vestry decided to erect the chapel upon it. There were conflicting views, however, as to the advisability of building upon it. The terms on which the City

Corporation was willing to grant the lot required that the fence around the Burial Ground should be kept in repair by the church. Some considered that this was too great a task, while others objected to the location. After much debate the lot offered by the Hon. Judge Ward Chipman was accepted. Even then the way was not clear. Mr. Crookshank, an architect, made the plans of the proposed building at the cost of thirty dollars (\$30.00) but now arose the question of the material to be used, and so we learn that "it was a matter of much debate, owing to the cost, whether it should be built of stone or wood; but finally, as is well known, it was decided that stone should be used." For many years St. John's Church was the only church built of stone in the city, and most probably the only one in the province. It was natural, therefore, that it should come to be commonly spoken of as "The Stone Church," a name which still clings to it, much to the perplexity of strangers in our midst. The advertisement for materials required for the proposed building may be seen in the issue of the Saint John Courier of September 20, 1823.

WANTED.

For the new Church intended to be built in this city:

2,000 tons of rough masonry.

500 tons of freestone.

200 tons of freestone for cutting.

400 hogsheads of lime.

30,000 bricks well burned.

200,000 feet of lumber of various scantling.

The one-half of the whole to be delivered before
the 25th of December.

LLOYD JOHNSTON, Queen Square.

SAINT JOHN, 13th Sept., 1823.

Strange as it may appear to the modern reader Mr. John Willet states that the freestone used for cutting for St. John's Church and for the Court House was brought out from the same place in England. The explanation suggested is that at that time no freestone quarries were in operation near Saint John and ships were glad to get the stone for ballast on the voyage from England to Canada.

Again we have a statement by the rector, Rev. Robert Willis, in his report to the S. P. G. at the close of that year wherein he writes: "The Corporation of the Church (Trinity) have at

length come to the determination of building a Chapel-of-Ease. The vestry have been accommodated with an eligible piece of ground for a site by his Honor, President Chipman. The building has been contracted for, and the papers of agreement will shortly be executed. The chapel is to be of rough stone, and of the Gothic order, somewhat larger than the mother church, being about eighty-four feet by sixty-two. The foundations have been laid and the wall raised to a level a little above the surface of the ground, but nothing more can be done to it till the spring, owing to the severity of the frost during the winter. The undertaking is, doubtless, an arduous one; the money remains to be provided and the building will cost more than £4,000. The money will be raised partly by subscriptions, but principally by loans."

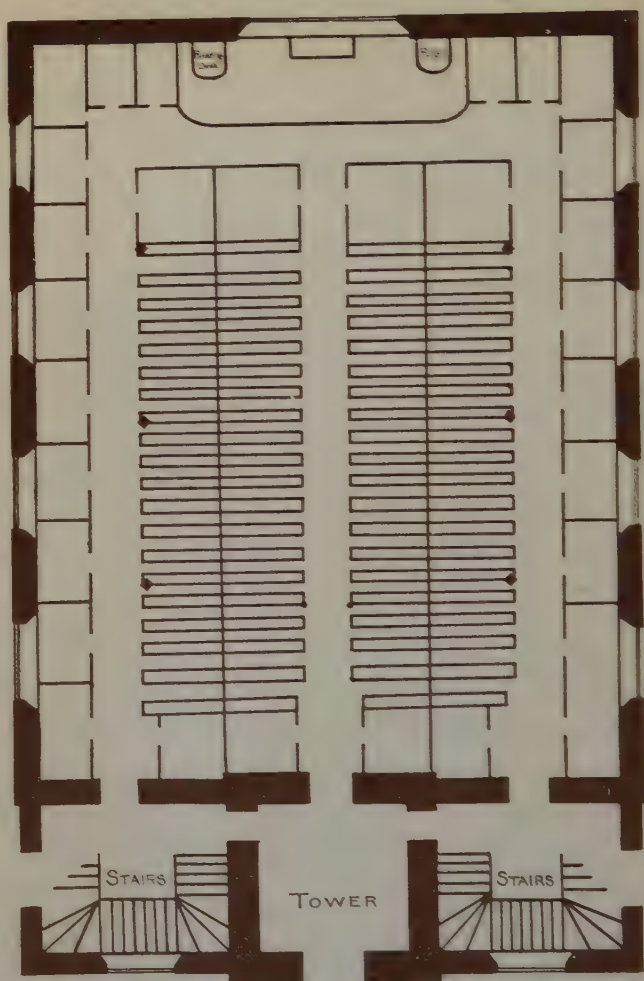
Towards the building fund Sir Howard Douglas gave six hundred pounds sterling out of the King's casual revenues, conditionally that a double pew be reserved for the Lieutenant-Governor on the floor of the church, and that space in the gallery be provided for the garrison troops.

The ground on which St. John's Church and Parish House stand was conveyed by the late Ward Chipman, Esq., Chief Justice of New Brunswick, to the Corporation of Trinity Church in the parish of Saint John by "a certain indenture dated the nineteenth day of May, 1823."

The lot extends 105 feet on Carleton street with a depth of 100 feet.

This decision surely reflects the greatest possible credit upon the rector, the Rev. Robert Willis, D. D., the church wardens, Messrs. Barlow and Wiggins, and the others associated with them on the vestry of "Old Trinity." In order that the work might be carried out in a thorough and business-like way a Building Committee was appointed, including Charles Ward, William Scovil, Hon. Wm. Black, Ezekiel Barlow and James Porter.

The contract price was £3,900, but when finished the cost turned out to be more than double that figure. We are not able to find any record of the date of the laying of the corner-stone, but we have Dr. W. O. Raymond as our authority for stating that the corner-stone was laid by the rector of the parish, the Rev. R.



— GROUND PLAN OF STONE CHURCH —

— 1824 —

— Lloyd Johnston Architect —

Willis, and he, together with his curate, Rev. F. Coster (who shortly afterwards was appointed first rector of St. George's Church, Carleton) and the church wardens, Messrs. Wm. Scovil and Charles Ward, displayed much interest in its erection.

The church, as originally built, had no chancel, and was eighty feet long by sixty feet wide. The accompanying reproduction of the original plan gives a clear idea of the position of the high reading desk, pulpit and Holy Communion table. Dr. Raymond and others informed us that the pulpit and reading desk were alike, one standing on each side of the Holy Communion table, and both very high with a gate between them. When the church was first used for services the one to the right was used by the preacher, the one to the left for the Lessons and Prayers. After the church was consecrated by Bishop Inglis, this usage was reversed, but no explanation of the change is recorded.

ST. JOHN'S CHURCH BUILT

WHILE the church was built in 1824, and therefore bears that year engraved upon the stone of its tower, it was not completed until one year later. It is recorded that in the begin-

ning of July, 1826, the tower was finished, and the bell hung, but the erection of the spire was abandoned. The turrets of the tower were erected by a Mr. Cunningham from a design of his own and differed from that which was originally intended. The turrets are of particular beauty and have caused much favourable comment during the century that has past since they were erected. There is a balance and a strength manifested in their design that is the very acme of style in stone carving, probably not found anywhere else in Canada. They reflect the greatest credit upon Mr. Cunningham, the architect, who designed them, and Mr. Joseph Bell (a Scot from Dumfries) the mason who carved them.

That the points of the "New" church were appreciated from the first is proved by a description printed in the Saint John Courier of July 16, 1825. "This beautiful and extensive building is now almost finished, and the sale of pews agreeably to an advertisement to be seen in our columns this day will take place on the first day of August. The plan of the elegant structure, which is a design of Mr. Johnson's, is purely Gothic and much admired for its convenience and beauty.

The exterior presents an elevation ninety-two feet long, sixty feet wide and thirty feet high, to which will be added a proportionate tower and spire. The windows are large and extremely well finished, that in the end contains 395 panes of glass.

“But, whatever idea we may form from a superficial view of the building our expectations will be far more than exceeded on entering it. The ceiling, the gallery, the pews and pulpit, with every other part of the interior are well calculated to excite our thankfulness and admiration, and we trust that when future generations shall examine the work of the present, the diligence of the man and the skill of the architect shall be alike admired.”

DESIGN OF ST. JOHN'S CHURCH

IT IS interesting to find how closely the architect followed the design of one of the oldest types of parish churches in England.

The pictures of St. Mary's Church, Lutterworth, and of the parish church of Stoke-on-Trent, included in this volume, speak for themselves.

Lutterworth Church was built towards the end of the twelfth century and is famous, in that the great Dr. John Wycliffe, the "Morning Star of the Reformation," was rector there 150 years before the Church of England was freed from the dominance of the Bishop of Rome.

It was in this church in 1380 that "Wycliffe openly denied the doctrine of Transubstantiation, the cardinal doctrine of Rome, that the elements" (in the Holy Communion) "undergo a material change through consecration."

The parish church, Stoke-on-Trent, was built between the years 1826 and 1830 to replace a twelfth century building.

THE LIEUTENANT-GOVERNOR SELECTS A PEW

AGAIN we read that: "On Saturday, May 28, 1825, His Excellency the Lieutenant-Governor, accompanied by the Wardens and Vestry of Trinity Church, visited the new Episcopal Church in Wellington street for the purpose of selecting a pew for the use of His Excellency and family. His Excellency expressed himself highly pleased with the structure of the building, and we understand gave a liberal donation towards



LUTTERWORTH CHURCH
(*Interior View*)



LUTTERWORTH CHURCH
(*Exterior View*)



PARISH CHURCH, STOKE-ON-TRENT
(*Interior View*)



PARISH CHURCH, STOKE-ON-TRENT
(*Exterior View*)

effecting its completion. The pew chosen was a wall pew, midway of the left aisle; the floor was raised about six inches higher than that of those adjoining." On the wall over the pew was a shield containing a carving of the Royal Arms, said to have been made by a sailor of a visiting man-of-war. The pew was usually occupied on Sunday by the officers of the garrison.

This carving of the Royal Arms is now hung in the centre of the back gallery and forms an interesting memento of the early days.

PEWS SOLD BY AUCTION

ON MONDAY, July 1, 1825, the pews in the new Stone Church were sold by auction. Those on the ground floor produced the sum of two thousand nine hundred and seventy-seven pounds. One pew was reserved for the Lieutenant-Governor and one for Ward Chipman, Esq. It may be noted that Judge Chipman, who donated the land, did not live to see the church completed; but his son, Chief Justice Chipman, was a regular attendant at the church until his decease.

FIRST SERVICE HELD IN ST. JOHN'S CHURCH

A BRIEF account of the first service held in St. John's Church, Sunday, September 11, 1825, is given as follows in a local paper of the time: "On Sunday last the new church in this city was opened for the first time for Divine service, by the Rev. George Best, Archdeacon of the Province, and the Rev. F. Coster, when His Excellency the Lieutenant-Governor (Sir Howard Douglas) was pleased, by special invitation, to attend. Prayers were read by Mr. Best, and an excellent and appropriate discourse delivered by the Rev. Mr. Coster, the Rev. Mr. Gray, rector of the parish, being unavoidably absent. The church, which is calculated to hold fifteen hundred persons, has been erected at great expense through the liberal contributions of the inhabitants of this city, aided and assisted by a munificent grant from His Excellency Sir Howard Douglas, and the building does infinite credit to those who have had the superintendence of it. The Communion cloth, cushion, etc., and the hangings of the pulpit and reading desk, which are very costly and splendid, have been presented by the ladies of the Episcopal congre-

gation of this city, and the greatest praise is due them for such an act of piety and charity, and may they, through the preaching of the latter virtue (this most excellent gift) in its most comprehensive sense, derive every comfort and consolation within its most hallowed walls, and may all those who, through the bounty of the Almighty, have been able to contribute their mite towards its completion, be amply rewarded with all temporal satisfaction here and every spiritual blessing hereafter."

The "excellent and appropriate discourse delivered by the Rev. Mr. Coster" being from the words, "Peace be within Thy walls."

CHAPTER III

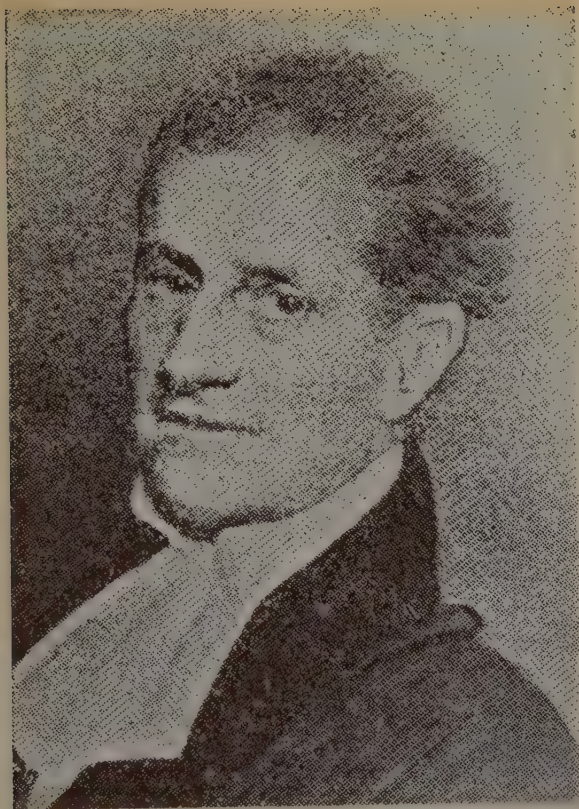
FIRST RECTOR OF BOTH TRINITY AND ST. JOHN'S CHURCHES

REV. BENJAMIN GERRISH GRAY, D. D.

IN THE year 1824, Bishop Stauser resigned the See of Nova Scotia, which then included the province of New Brunswick, and in his place the Rev. John Inglis, rector of St. Paul's Church, Halifax, was consecrated.

Following the elevation of Dr. Inglis to the Episcopate, the Rev. Robert Willis of Trinity Church, Saint John, N. B., was appointed rector of St. Paul's Church, Halifax, and was succeeded in 1825 by the Rev. Benjamin Gerrish Gray, who thus became the first rector of St. John's Church as well as of Trinity Church.

Benjamin Gray was born in Boston in 1768, but came to Halifax with his father when eight years of age. He was educated first in Quebec and, after the fashion of the times, "finished" his education in England, returning to Halifax to take up Law as his profession. Later he prepared to enter the Church and was ordained by Bishop Inglis at Halifax in 1796. His first charge was that of missionary amongst the Maroons at Preston, a few miles from Halifax. These Maroons were originally African slaves who had been taken to Jamaica by the Spaniards. When the British forces captured Jamaica some five hundred of these people were removed to Nova Scotia, and it was amongst them that Mr. Gray began his ministerial career. Later, he was appointed rector of St. George's, Halifax, and it was from that parish that he was called to



THE REV. BENJAMIN GERRISH GRAY, D. D.

become rector of Saint John, N. B. During his rectorship he not only saw the opening of St. John's Church but was instrumental in the erection of old Grace Church, Portland, which was the precursor of St. Luke's Church, Main street. At that time Portland was a village separate from Saint John.

November, 1833, was indeed a time of mourning and loss for the rector of St. John's and for all connected with the parish — then and since. Dr. Gray lived in the rectory on Wellington Row near to the new church. Through some unknown cause the building caught fire and was burnt to the ground. Both Mrs. Gray and a servant maid perished in the flames, while the rector's library, which was probably the finest in the province, was destroyed, and with it the valuable parish records.

It can be readily understood what it must have meant to a man of sixty-five years of age to suffer such an irreparable loss. While he never recovered from the shock, he bravely continued his labours as rector of the parish until 1840, when he retired from active work, save that he retained his position as Garrison Chaplain

until his death in 1854. After the fire a subscription list was made up and a gift of six hundred pounds sterling was presented to Dr. Gray. In Trinity Church a mural tablet was erected to his memory. His name will be forever linked with both churches as one who was "sound in doctrine, in labours abundant, a father to the poor."

It should be remembered that until 1853 St. John's Church was a Chapel-of-Ease for the members of the parish who lived in its vicinity, and the services were conducted by either the rector or curate of the parish. Thus all the congregation could find a place in the House of God on Sunday without difficulty. At the same time it is surprising that the Chapel-of-Ease should have been a larger and more substantial structure than the parent church. The two churches at this time seem to have been spoken of locally as the "old church" and the "new church."

Later, when the parish was divided, that portion allotted to the "new church" was called "the Parish of St. Mark" hence the church was sometimes referred to as "St. Mark's." At a still later date it was called the "Stone Church."

It is safe to say, therefore, that few religious edifices have been known by more names than this ancient church which crowns the summit of Germain street and is seen on the sky line from many points of vantage throughout the city.

CONSECRATION OF ST. JOHN'S CHURCH

IN THESE early days there was but one Bishop to look after the growing needs of the Church in the whole of the Maritime Provinces. We do not wonder, then, that the church was not consecrated until nearly two years after it was opened for public worship when Bishop John Inglis made his first visit to the Loyalist city.

It is good to find that on his arrival at Saint John, the Bishop was received with such honours as were due to his high office, and the accounts given in the papers of that day, and after, are full of interest:

"On Tuesday morning last (twenty-seventh June, 1826) the Nova Scotia Government brig 'Chebucto,' Capt. Potter, arrived here from Halifax, last from Digby, having on board the Right Rev. John, Lord Bishop of Nova Scotia, and family. His Lordship landed forthwith under

salutes from the brig and battery, and was received by a guard of honour from the 52nd Light Infantry. The clergy, together with a number of gentlemen, civil and military, welcomed his Lordship to our shores on landing, and accompanied him to the place provided for his Lordship's residence."

The following is the account of the ceremony:

"On Saturday last, (fifteenth July, 1826) the Lord Bishop returned to this city, having in his pastoral visit to the several congregations in the neighbourhood of the river Saint John consecrated the churches and confirmed such as had not previously received that holy rite. According to notice given, his Lordship proceeded on Sunday (sixteenth July) at the usual hour of Divine service, to the new stone chapel at the head of Wellington street. He was received at the door by the Archdeacon of the province, the rector, curate and corporation of this parish, and the clergy of the Established Church who were in town. He was conducted with the customary ceremonies, and, according to the form in use since the Reformation, consecrated and set apart that beautiful fabric to religious uses, as a chapel to the Mother Church. Prayers were then read by the rector,

His Lordship officiated in the Communion service, and delivered to a crowded audience an appropriate and excellent sermon from Hebrews ii, 20: "The Lord is in His Holy Temple, let all the earth keep silence before Him." In the afternoon, prayers were read by the curate, Rev. William Gray, in Trinity Church, and His Lordship preached from the words, "Then they laid their hands upon them, and they received the Holy Ghost" (in the eighth chapter of the Acts of the Apostles and the seventeenth verse). Two hundred and ninety-four persons of both sexes presented themselves to renew and take upon themselves the baptismal vows and to enter into a solemn covenant with God."

The following address was presented to His Lordship by the rector, church wardens and vestry:

THE ADDRESS

OF THE RECTOR, CHURCH WARDENS AND VESTRY OF THE
PARISH OF SAINT JOHN, NEW BRUNSWICK:

May it Please Your Lordship.—We should be justly chargeable with want of respect and breach of duty were we not to approach Your Lordship with our sincere congratulations upon your arrival in this part of your Diocese. Sensible of the value of our excellent constitution in general, but more especially as it receives, adopts for its members, and cherishes with its power and

influence, a genuine branch of the pure Church of Christ, we deem the present a fit opportunity to express our deep reverence for that Church's doctrines, and our inviolable attachment to her polity and ministrations. We must therefore hail as an event highly auspicious, the presence of one of the Bishops actively engaged in discharging his important duties, and affording an impressive example of pious and judicious zeal in the exercise of the pastoral care. We are happy in being able to add our suffrage to the opinions already conveyed to Your Lordship, that the ascendancy given by Law in this colony to the Ecclesiastical Establishment of England, is as acceptable as it is beneficial to a very large portion of the people. We think it to be rising in public estimation, and instrumental in extending the truly catholic spirit of the Church of Christ over the hearts of men. May your Lordship's administration in spiritual things prove blessings to yourself and others. May it be rendered easy by the able and willing co-operation of your clergy in the great work assigned to you and them, and by the affectionate submission to Godly rule and practice of that flock over which you are appointed to rule. We are, with great respect,

Your Lordship's brethren and servants in Christ,

CHARLES WARD,	}	<i>Church Wardens.</i>
WILLIAM SCOVIL,		
WILLIAM BLACK,	}	<i>Vestrymen.</i>
JOHN WARD,		
EZEKIAL BARLOW,		
L. H. DEVEBER,		
Z. WHEELER,		
GEO. ROBINSON,		
JAMES O. BETTS,		

SAINT JOHN, 17th July, 1826.

The Bishop made an appropriate reply in which he thanked them for their congratulations on his arrival in this province, and expressed his gratification for their devotion and attachment to the Church of England. In reference to the remark in the address regarding the ascendancy of the Church, he spoke favourably of the catholic and charitable spirit of the Church people of the province. He remarked "that not one unkind expression or allusion towards any other denomination of Christians has reached me since my arrival in this province." He concluded with expressing his admiration at "the noble and munificent exertions of this parish for the increase and prosperity of the Church of which this beautiful chapel you have erected will remain a lasting memorial."

The address given above is of peculiar interest to modern readers because it reveals two things: First, the warm regard and affection which Churchmen, a century ago, had for their Church; and, secondly, that with this love they displayed that "most excellent gift of charity" towards those with whom they differed on points of doctrine and ritual.

In 1786 an Act had been passed entitled "An Act for Preserving the Church of England as by Law established in this Province, and for securing Liberty of Conscience in Matters of Religion." Writing in the "Saint John Globe" under date September 16, 1905, Mr. Clarence Ward draws attention to Clause IV of this Act which reads:

"Provided alway, and be it further enacted, That all Dissenters from the Church of England within this province, shall have full liberty of conscience, and may erect and build meeting-houses for public worship, and may choose and elect ministers for the decent and orderly celebration of divine service, and administration of all the sacraments according to their several and respective opinions."

By an Act passed in 1791, ministers of the Church of Rome, Kirk of Scotland, and Quakers, were allowed to solemnize marriage. In 1834 an Act was passed to extend the privilege of solemnizing marriage to all ministers and teachers of the several religious congregations of this province. Thus, in spite of the fact that her position, both as the State Church, and as regards numbers, gave the Church of England the place of ascend-

ancy, the rights and privileges of others were duly respected.

After the opening of St. John's Church (commonly called the "New" church) both edifices served the Church of England community of the city with evident satisfaction, but it was still one united parish, and Dr. Gray, as rector, officiated sometimes in the one church and sometimes in the other.

CHAPTER IV

THE REVEREND JOHN WILLIAM DERING GRAY, D. D.
SECOND RECTOR OF BOTH TRINITY AND
ST. JOHN'S CHURCHES

FOR FOURTEEN years previous to his retirement from the rectorship of the Parish of St. John, the Rev. Benjamin Gerrish Gray had been assisted in the work by his son, the Rev. John W. D. Gray, and so it came about that the son was chosen to succeed his father, and thus became the second rector of both churches. The Rev. J. W. D. Gray was forty-three years of age when he became rector of the Parish of St. John, having been born at Preston, N. S., on July 23, 1797. After graduating from King's College,



THE REV. JOHN WILLIAM DERING GRAY, D. D.

Windsor, in 1818, he went to London, England, where he was ordained deacon and priest. After a year in England he returned to Nova Scotia and was appointed to the Parish of Amherst, N. S. He served there until 1826, when he came to Saint John as curate to his father whom he succeeded as rector in 1840. From 1840 until he died in 1868 Dr. J. W. D. Gray laboured with the same industry and piety that characterized his father before him.

During his ministry many changes took place in the parish. The most important of these being the formation of two new parishes out of the old original Parish of St. John. Thus did St. John's Church become a separate parish under the title of "St. Mark;" and "Lower Cove" became the parish of "St. James" with its own pretty little church building.

The Rev. J. W. D. Gray was a preacher of considerable ability, and seems to have made his sermons his first care. We are told that "he was not only gifted with much ability, but also with a good voice, graceful delivery, and clear enunciation, so that nothing was wanting to make his sermons powerful and effective." Under

these circumstances, therefore, we do not wonder that he was chosen by Bishop Inglis and the Board of Governors of King's College, Windsor, to go to England and lay before the Church people there the needs of the *First Canadian University*.

He was a man of broad vision, and besides his ordinary parochial work, he wrote some valuable pamphlets on controversial subjects. Thus did he strive to utilize "his extensive erudition and vast powers of concentration of thought" to uphold what he believed to be the "Faith once delivered," and was commended for this work by his Bishop. We agree with Mr. George Stewart that all will regret that Dr. Gray never published a theological book or placed his ripe thoughts on some enduring records, since "he wrote with a nerve and boldness that carried all before it." Another important feature of the Rev. J. W. D. Gray's work lay amongst the children. It was under his guidance that the Sunday School rose into a place of vital importance in this city. We rejoice with our sister parish that the oil painting of this able and devout servant of God, which was presented by his

Sunday School teachers, was saved in the Great Fire of 1877, and can still be seen in the Vestry Room of Trinity Church. In 1846 the Board of Governors of King's College, Windsor, conferred upon him the title of Doctor of Divinity (*Honoris Causa*) and this was considered a well merited honour. Fourteen years later he made a visit to England seeking rest and change. The trip did him good and he returned to his parish refreshed and invigorated for a time, but gradually his health failed, and on February 1, 1868, he passed away at the ripe age of seventy years. During his life he had served the parish faithfully and well for forty-two years; first as curate to his father from 1826 to 1840, and as rector from that time until his death in 1868. Dr. Gray was an intense lover of his Church, and while a devout Protestant was moved by the truly catholic spirit. Nothing could be more fitting than that a record should be made of the resolution passed by the Vestry of Trinity Church on Thursday, February 6, 1868:

Resolved, That this Board, in recording the death of the rector of this parish, the Rev. J. W. D. Gray, D.D., would in all humility bow to the heavy affliction laid upon them. At the same time they would record their deep

regret for the loss of a beloved rector, who for forty-two years ministered to the spiritual wants of this people; who, himself grounded in the teaching of God's holy Word, upheld its authority in matters of faith and practice, who ever maintained the Protestant principles of our Church and commanded the esteem and love of all the people of God; who, in his life-time, by his general attainments, stood in the forefront of the Christian ministry, and in his death will long be remembered by the Church of Christ for his catholic spirit, and unswerving adherence to the truth.

Resolved, That, to commemorate the connection of the late rector with this church, a mural tablet, with an appropriate inscription, be erected by the Corporation.

Resolved, That the Wardens and Vestry deeply sympathize with Mrs. Gray in the very heavy bereavement she has been called upon to endure. That, whilst they, in some measure, realize their own loss by the death of their rector, they are conscious that a heavier blow has fallen upon her who is called to mourn the severance of the holiest tie of our earthly state, and they would utter the prayer, that He, who is the widow's stay, will bless, keep and comfort her in her affliction.

On the following Sunday, February 9, 1868, memorial sermons were preached in Trinity Church; that in the morning, by the Reverend Canon Harrison, rector of St. Luke's Church, Portland; and that in the evening, by the Reverend George M. Armstrong, rector of St. John's Church. A brass memorial tablet was

erected by the Church Corporation to Dr. Gray bearing the following inscription:

ERECTED BY
THE CORPORATION OF TRINITY CHURCH, IN MEMORY OF THE
REV. JOHN WILLIAM DERING GRAY, D.D.

14 YEARS CURATE AND 28 YEARS RECTOR
OF THE PARISH OF SAINT JOHN,
A NATIVE OF NOVA SCOTIA, AND A
GRADUATE OF KING'S COLLEGE, WINDSOR, N. S.
DIED AT HALIFAX, N. S., FEB. 1ST, 1868.
AGED 70 YEARS.

*"A Ripe Scholar and an Able Divine,
An uncompromising Defender of the Protestant Faith,
Kind and Courteous, he lived beloved and revered,
And died universally lamented."*

The only regret of the present rector of St. John's Church is, that a duplicate tablet does not adorn her walls also, and he would express the hope that this loss may yet be made good.

SECTION II

The Reverend
George Mortimer Armstrong, M. A.
Third Rector of St. John's Church

CHAPTER V

THE SEPARATION OF ST. JOHN'S AS A PARISH CHURCH

SOON AFTER Bishop Medley came to the Diocese it was deemed necessary to enlarge the scope of the activities centering in St. John's Church. The most natural way to do this was to create a separate parish, and so the members of the congregation presented a memorial to the Bishop, proposing the constitution of that part of the city north of Union street into an ecclesiastical parish. The Bishop expressed his warm approval of the plan, as the following correspondence clearly shows:

We subjoin the Memorial to his Lordship the Bishop of Fredericton, from the parishioners of St. John, relative to dividing the parish, with his Lordship's reply thereto, and also that of the Committee in receipt thereof:

To the Right Rev. Father in God, JOHN, by Divine Permission, Lord Bishop of Fredericton:

The Memorial of the undersigned parishioners of Saint John most respectfully sheweth —

That the already large and increasing population on the eastern side of the harbour, imperatively requiring

additional Church accommodation, especially for the poor, who are now almost excluded from the House of God by the want of room, is a subject which, it is known, has deeply engaged the serious attention of your Lordship. That since the erection of St. John's Chapel in the year 1824, the population of this parish has been more than doubled; and that no churches have since that time been erected within it.

That a state of spiritual destitution has therefore been felt in the very heart of this, the principal city of the province; and in the opinion of your Memorialists can only be effectually remedied by dividing this parish into three or more distinct parishes and placing each division under its own rector.

That this would not merely give temporary relief to our spiritual wants but would permanently increase the number of clergymen without resorting to the very objectionable expedient of appointing additional curates to each parish, thus enjoying the personal care and supervision of its appropriate head appointed by your Lordship; and your Memorialists confidently hope that by such appointment, if in accordance with the wishes of the people, a tie so close and happily formed would lead to reciprocal confidence and affection, and always command a suitable provision for the pastor by his flock.

That your Memorialists were unwilling prematurely, or without due consideration, to bring forward this important measure; but the necessity for it has been long felt and acknowledged; and they are impressed with the conviction that it can no longer be delayed without injury to the best interests of that Church in which they were baptized, and to whose doctrines and worship from their earliest years they have been firmly attached.

Your Memorialists therefore entreat your Lordship's early consideration of this their earnest desire, and that your Lordship will be pleased to take such steps during the approaching session of the Legislature as will secure the happy results which are expected from the measure herein suggested.

And as in duty bound will ever pray.

(Signed)	R. W. CROOKSHANK,	} Committee.
	ALEX. BOYLE,	
	H. GILBERT,	
	CHARLES WARD,	
	STEPHEN KENT FOSTER,	

To

The Right Rev. Father in God,
JOHN, Lord Bishop of Fredericton.

To this Memorial the Bishop replied as follows:

HERMITAGE, December 19th, 1846.

Gentlemen.—In times of great difference of opinion, it is not always possible for a Bishop to assent to the memorials which are forwarded to him, nor can he properly disguise his sentiments should he unhappily differ from the views of the memorialists. I do not know, however, that I ever saw a memorial with the *manner* or *matter* of which I more heartily agreed than with that which you have been so good as to send me. It is founded, as I conceive, on the true principles of Church extension, in fact, on the self-same principle which has given a Bishop to New Brunswick, Newfoundland, and Nova Scotia. The separate interests of divided parishes, where the doctrines and modes of worship are the same, so far from

weakening the hands of the Church, promote her strength and unity — “the supply of every joint,” as an inspired writer tells us, contributing to the safety and increase of the whole.

You do me but justice when you say that “the subject of additional church accommodation, especially for the poor, has already engaged my thoughts.” I have repeatedly called the attention of your rector, and other influential inhabitants, to the necessity of such an undertaking, and have pointed out to them that the provision for the poor and for strangers was so miserably scanty that they might without exaggeration be said to be shut out from participation in our services.

To invite to taste the good wine of the Gospel freely and without price, or to assemble large numbers of their children for religious instruction, while we place an effectual bar against their attendance, seems to be so frightful an inconsistency, that we should not delay a moment to apply a remedy, when that remedy is in our power. I earnestly trust therefore, that both the rector and the Corporation of Trinity Church will aid us in this laudable undertaking; and from the friendly feeling with which I have been met when I alluded to the subject, I hope that such will be the case.

I think, however, that it is only due to the rector of the parish, that he should be apprized of your Memorial to me, and invited to co-operate in the work of Church extension.

I have the honour to be,

Gentlemen,

Your faithful friend and Bishop,

(Signed) JOHN FREDERICTON.

The matter duly received the approval of Dr. Gray and the Corporation of Trinity Church, and an Act of Incorporation was passed in the Legislature making a new parish, named St. Mark, with St. John's Church as its Parish Church. Then it was that a curious thing happened. For a long time Dr. J. W. D. Gray had, as his curate, a young clergyman named the Rev. Alexander Stewart, whom some members of the congregation thought would make a very excellent rector of the new parish. Now, at this time, the "Presentation to Parishes," as it was called, was in the hands of the Lieutenant-Governor as the representative of the Crown, and it continued thus in New Brunswick until after the time of Confederation. Some of Mr. Stewart's friends brought a petition to the Governor to have him "presented," or, as we would say today, nominated. But, while they had been at work on the petition, the Rev. George M. Armstrong, rector of the parish of Christieville in Quebec, came to visit his father the Rev. John Armstrong, rector of St. James Church, St. John. So it chanced that during his visit he preached in St. John's Church and, as Dr. Ray-

mond has told us, the impression created in the minds of the parishioners was such that he became the almost unanimous choice of the people, and a deputation went to Fredericton to ask the Lieutenant-Governor to "present" him as rector of the new parish. "Then," wrote the Rev. J. W. Millidge, "the Lieutenant-Governor said to them. Well, gentlemen, I am quite willing to do whatever you wish, but I have two petitions before me. Now you had better go home and decide upon whom you really want as your rector, and I will nominate him." Very soon Mr. Armstrong was found to be the choice of the large majority of the congregation, and their voice prevailed. Even those who had pledged their support to Mr. Stewart were, in the end, pleased to welcome Mr. Armstrong as their first rector.

The Rev. Alexander Stewart left New Brunswick and settled in Ontario, where "he lived to a very advanced age."

CHAPTER VI

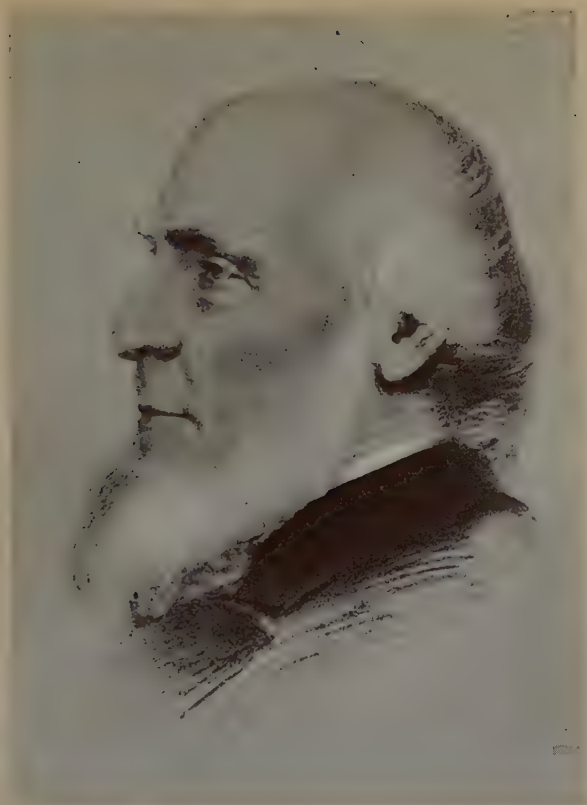
THE REVEREND

GEORGE MORTIMER ARMSTRONG, M. A.

AFTER the announcement of his election as rector of St. John's Church, Mr. Armstrong wrote a letter to the late Joseph W. Lawrence, dated at Christieville, August 18, 1852, in which he said: "I feel the sooner I commence my work in Saint John the better. The kind wishes and hopes expressed by the people are felt in my heart and greatly encourage me to trust that a door of usefulness is opened to me, which I earnestly hope I may have grace to enter, and to go in and out amongst you, with acceptance and to the glory of God in the salvation of souls, and I earnestly trust that the prayers of all the Lord's people among you may be lifted up in my behalf. I greatly need them that I may have a single eye to the honour of my Saviour in whose work I am engaged. Mutually bound together, I hope that we shall be able to succeed, and look forward to much comfort and peace, in which case it will be in my heart to live and die with you and be your servant for Jesus' sake."

The Reverend George Mortimer Armstrong was born in Belize, Honduras, Central America, on July 24, 1817. He was the second son of the Rev. John Armstrong, M. A. (Cantab) who was, at that time, a missionary of the Church of England in Honduras, but who later became first rector of St. James Church, Saint John, N. B., and then of St. Jude's Church, Carleton, N. B., and who wrote "The Life and Letters of the Rev. George Mortimer, M. A., Rector of Thornhill." Graduating from King's College, London, England, the Rev. George M. Armstrong crossed the Atlantic and worked in Upper Canada before being called to become the first rector of the parish of St. Mark.

In 1840 he was ordained deacon by Bishop Strachan of Toronto, and appointed curate of Louth (with Port Dalhousie) near St. Catharines, Ontario. In 1842 he was made priest, and afterwards rector of the parish. The services at that time were held in an old schoolhouse just outside Port Dalhousie, and the first visit of Bishop Strachan to the parish was in 1841. In his charge to the Synod of the Diocese of Toronto of that year the Bishop mentioned his visit and



THE REV. GEORGE MORTIMER ARMSTRONG, M. A.

spoke of the schoolhouse as being of the humblest character — but added that it presented an odd contrast to the appearance of the congregation, many of whom were very well dressed. Twenty candidates were confirmed at this first visit of the Bishop.

On September 23, 1841, the corner stone of St. Mark's Church, Louth, which was built of wood and situated in the graveyard near by, was laid by the Rev. Abraham Fuller Atkinson, rector of St. Catharines. The way the church was built deserves notice. Mr. Armstrong said that if ten persons would give their note for \$100.00 each, he would get the church built.

The ten persons were found, which shows that at this early period of the parish there must have been a good deal of zeal and liberality manifested. During the seven years of Mr. Armstrong's stay in the parish there were one hundred and thirty-seven baptisms, twenty-seven marriages and thirty-nine burials. St. John's Church, Louth, near Jordan Village, and about eight miles from Port Dalhousie, and which stands on a hill, was built by Mr. Armstrong, too, but the material used was stone instead of

wood. One of his successors, the Rev. Canon Ferguson, now of St. James Church, Guelph, Ontario, states that Mr. Armstrong lived for a number of years in a brick house about two miles from St. John's Church, and served the congregations of both St. John's and St. Mark's Churches.

There are some old people living in the parish who remember him as he went round the parish, accompanied by a large Newfoundland dog of which he was very proud.

Four years after his appointment to the parish of Louth he married Octavia, youngest daughter of Charles Bowman of Little Court, near Buntingford, in the County of Hertford, England.

In the year 1849 Mr. Armstrong was appointed rector of Holy Trinity Church, Christieville, (now called Iberville) on the opposite side of the Richelieu River from St. John's, P. Q. The church there had been endowed by his brother-in-law, Major William Plenderleath Christie, Seigneur of Bleury La Cole. Here he laboured successfully until called to Saint John, N. B.

Mr. Armstrong was a man of rare piety, and by his earnest and faithful labours built up each

parish entrusted to his care in a truly wonderful way. He was a "gentleman of the old school."

In one sense almost puritanical in his views, and yet, withal, most "churchy." For example, he referred to non-Anglicans as "wandering children of the Church;" on the other hand so catholic as to win the hearts of all Christian people in the city. On one occasion when a parishioner was lamenting the growth of ritualism in certain parishes, he replied, "You do not have to rule the world! The universe is not on your shoulders." The Rev. J. W. Millidge told the writer of how on a visit to Moncton he met a Roman Catholic priest who had been stationed in Saint John at one time, and had met Mr. Armstrong frequently in the Public Hospital. The priest said, "Certainly he was a true man of God."

Perhaps one reason why Mr. Armstrong did such good work was that while rigid in his own views, even to the extent of being called "narrow" by some, he always recognized the rights of others, and desired nothing for himself which he would deny to others. An example of his "narrowness" may be seen in the fact that he

gave as the reason for not accepting the invitation of men of a different "school of thought" to preach for them, even when they were his friends, that he could not do so since that would involve opening his pulpit in return, and he felt that his responsibility to his people did not permit this to be done. Thus we see that what the superficial termed "narrowness" was simply a matter of conscience. On more than one occasion he found it impossible (again for conscience sake) to follow his Bishop's lead, and perhaps nothing that could be said would reveal these two noble men in their native greatness so well as when, on one occasion in Synod Mr. Armstrong contended vigorously against the Bishop's wishes.

It was considered a "stormy" session, but the rector of St. John's Church maintained his ground.

On the morning afterwards, before leaving Fredericton on the steamer for Saint John, Mr. Armstrong called upon the Bishop and expressed his deep regret that he had felt it necessary to oppose his wishes and offered to apologize if he had said anything that might have wounded his Bishop's feelings.

Bishop Medley was much touched by Mr. Armstrong's humble spirit, and when he went to England in 1878 made the rector of St. John's Church his Commissary. Only a truly big man could have done what the Bishop did on that occasion; in that courteous act he not only honoured Mr. Armstrong (than whom none was more worthy) but he forever honoured himself and his office as being able to rise above petty and unworthy motives.

Four other incidents reveal the greatness of Mr. Armstrong. When the Rev. F. H. J. Brigstocke came to Saint John as rector of Trinity Church he announced that he would not wear the black Geneva gown in the pulpit but preach in his surplice. This caused the wardens of Trinity Church considerable anxiety. Finally they approached the rector of St. John's Church and asked if he would fall in with Mr. Brigstocke's plan and abandon the practice of wearing the black gown in the pulpit. They felt that if this were done it would remove all danger of a split in Trinity. Mr. Armstrong pointed out that there was no important doctrinal significance attached to the change, and therefore he

would gladly agree to the change "for Jesus' sake."

When he spoke to his wardens, however, they opposed the change so strongly that he was unable to carry it through, and preached in a black gown until the last.

Again: When an epidemic swept over the city Mr. Armstrong gave himself so unreservedly to the sick and dying that he was called "the hero" of the day, and many there were who rose up and called his name "blessed."

The third incident is somewhat less to be expected, perhaps, than the two just mentioned.

When the Rev. J. M. Davenport came to Saint John, and formed the Mission Chapel in the parish of St. Paul, a "battle royal" took place between Canon de Veber, rector of St. Paul's Church, and the Bishop. It was an extraordinary thing for the Bishop to license Mr. Davenport for work in St. Paul's parish without the consent of the rector and it created much bitter feeling, not only amongst the congregation of St. Paul's Church but amongst Churchmen generally. Now Mr. Armstrong was as strenuously opposed to the whole procedure as any,

but because he recognized in the Rev. J. M. Davenport a Christian, even if, in his judgment, a disloyal Churchman, he was the first of the city clergy to call upon him, and offer him the right hand of fellowship.

The fourth incident is revealed by the Very Reverend Dean Partridge in his address at the last anniversary meeting of the Diocesan Church Society of New Brunswick, in the Church Hall at Fredericton, on Thursday, seventh October, 1897, when he said, "It is worthy of note that at the time an attempt was made to establish a 'Reformed Episcopal Church' in Saint John, and to cause a stampede of the 'Low Church Party' in that direction, Mr. Armstrong opposed the movement very strongly, and his influence undoubtedly did very much to prevent its assuming large proportions in the community."

The Rev. George Armstrong threw himself whole-heartedly into the work of the parish, and in this he was wonderfully assisted by his wife. One who knew them both well, writes, "Mrs. Armstrong's character was a very exceptional one. She was highly educated, refined, and fitted to grace any society. At the same time,

with her earnest Christian nature, she shared her husband's devotion to the poor, the sick, and the sad." Indeed she lived to serve the poor and the needy; she told a friend once that she often had put "her bonnet on eight times a day."

The Armstrongs were nothing if not practical, and were given to hospitality. An old gentleman who spends part of each year in Saint John has spoken of how, when he came to the city as a youthful stranger, it was the Rev. George M. Armstrong who first welcomed him to a home in the city, and for many months he had the privilege of dining at the rectory each Sunday.

He tells of how Mr. Armstrong sat at one end of the table in the dining-room while his wife sat at the other end, and the young man noticed that on Sunday evenings the "*pièce de resistance*" was pie, and the rector always helped his wife from the pie before him, and Mrs. Armstrong always helped her husband from that which was at her side of the table.

CHAPTER VII

OPENING OF ST. JOHN'S AS THE PARISH CHURCH

THE Rev. George M. Armstrong "entered upon his pastoral duties" on Sunday, December 19, 1852, preaching from the text, II Thessalonians, iii. 1, "Brethren pray for us, that the word of the Lord may have free course and be glorified." After urging the duty and importance of prayer, and showing its manifold advantages to both minister and people, he alluded to his new relation to the congregation, his need of their prayers, his heartfelt desire to promote their spiritual welfare, and his earnest hope that the word of the Lord might have free course and be glorified among them, and by them. The Bible, and the Bible only, would be the rule and standard of his preaching, as it had been of those who had preceded him there, and he concluded by emphatically declaring that he would know nothing among them save Jesus Christ and Him crucified.

The Rev. Dr. Gray occupied the pulpit in the afternoon, and took for his text, Phil. i. 27, "Only let your conversation be as it becometh

the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one Spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by your adversaries." After enforcing the leading topics of the text, and observing that they were the truths he had been endeavouring for twenty-six years to enforce from that pulpit, he expressed his satisfaction that in now transferring the charge of that congregation to other hands, he was happy to be able to cherish the hope that the same vital truths would be preached to them.

Matters did not start very amicably with the new parish, for difficulties were met with, first from the vestry of Trinity Church, and then from the Bishop. Before consenting to the division the mother parish manifested the spirit, not of a mother, but of the traditional mother-in-law. She not only retained all the endowments, but required that a bond for one thousand pounds sterling should be furnished by the new parish, on which interest at six per cent per annum was paid until it was finally discharged in January, 1881.

That this was a real burden upon the new

parish is revealed by a story recorded by Dr. de Soyres in connection with one of his vestrymen, Mr. J. J. Kaye. There came a time when either "the legality, or equity," of St. John's Church having to pay this bond — principal and interest — was questioned. At a joint meeting of the vestries of St. John's and Trinity Churches, Mr. Robert Hazen, a member of Trinity vestry, threatened to sell St. John's Church at Chubb's Corner if payment were not made.

Mr. Kaye, as spokesman for St. John's Church, replied that he held a freehold in a pew granted by Trinity, and warned them that if they sold the church they must, nevertheless, provide in it a Church of England service and preacher each Sunday. Mr. Kaye was one of the most skilled lawyers of the day, and the force of his argument from the legal point of view was so unquestionable that the threats were silenced.

It is only fair to state that since the bond was paid off, the policy adopted by Trinity Church has always been fair and reasonable, and the best of good feeling exists between the two churches, and was never better than in the Centennial year.



THE FONT



THE HOLY COMMUNION VESSELS
(*Sterling Silver*)

The second, and to the modern Churchman, the most perplexing difficulty arose out of the fact that the Bishop declined to induct the new rector. A long wrangle ensued, but the Bishop finally conceded the point at issue and Mr. Armstrong was duly inducted as rector of the parish on Monday, the tenth day of November, 1856, three years and eleven months after his arrival.

As first built, the church had neither chancel nor Sunday School, and organs were not then in use. In April, 1852, the sum of one hundred pounds sterling had been subscribed, principally by the ladies of the congregation, for the purpose of providing a suitable service of plate for the Communion Table of the Church. Then an organ was placed in the gallery, and various other additions were made to the furnishings of the church.

FIRST CORPORATION OF ST. JOHN'S CHURCH.

MONDAY, May 2, 1853, was the day appointed by law "for the election of church wardens and vestrymen for the new parish. A large number of the pew owners assembled at the church pursuant to notice. On motion, G. D.

Robinson, Esq., one of the Wardens of Trinity Church, was called to the chair, and Mr. C. P. Betts requested to act as secretary." The Act of Incorporation was then read:

AN ACT

TO ERECT THE PARISH OF SAINT MARK, IN THE CITY OF SAINT JOHN, FOR ECCLESIASTICAL PURPOSES.

Passed 14th April, 1853.

Whereas, the Rector, Church Wardens and Vestry of Trinity Church, in the Parish of Saint John, in the City of Saint John, at the request of many members of the Church of England in the said parish, have petitioned that so much of the said parish as lies to the northward of the centre of Union Street, should, for all ecclesiastical purposes, be set off as a separate and distinct parish, in order that a separate rectory or benefice may be there appointed, and the Chapel-of-Ease heretofore erected there by the said Rector, Church Wardens, and Vestry of Trinity Church, may become the Parish Church of the said separate parish.

And Whereas, by a certain indenture, bearing date the 19th day of May, A. D. 1823, duly executed, acknowledged, and registered, and made between the late Hon. Ward Chipman, Esquire, of the one part, and the said Rector, Church Wardens and Vestry of Trinity Church, in the Parish of Saint John, their successors and assigns, all that certain lot, piece and parcel of land, situate, lying and being in King's Ward, in the said City and Parish of Saint John, and bounded and described as follows, that is to say: Beginning at a point where the

western line of Wellington Street meets the northern line of Carleton Street, thence running northerly on a prolongation of the said western line of Wellington Street, one hundred feet; thence easterly on a line parallel with Carleton Street, 105 feet, or until it meets the western line of a lot of land heretofore sold and conveyed by the said Ward Chipman to Walter LeCain; thence running southerly, following the said western boundary of LeCain lot until it meets the said northern line of Carleton Street to the place of beginning, making a lot of 100 feet by 105 feet, more or less, together with all and singular the rights, members and appurtenances to the same belonging, or in any wise appertaining, to have and to hold the said lot of land and premises, thereby granted, bargained and sold, or mentioned, or intended so to be, unto the said Rector, Church Wardens and Vestry, and to their successors and assigns, for ever; but nevertheless on the conditions and to and for and upon the use, interest, and purpose, and subject to the proviso thereafter contained, as by reference to the same indenture, duly registered in the office of the Registrar of Deeds in and for the said City and County of Saint John, reference being thereunto had, will more fully and at large appear; upon which said lot of land the said Rector, Church Wardens and Vestry of Trinity Church have erected a Church or Chapel-of-Ease, called and known by the name of St. John's Church, and which Church is, with their assent, to become the Parish Church of the said new parish of Saint Mark, to be erected by this Act.

And whereas, it appears expedient and proper, as well from the increase of the population as from divers other good causes and considerations, that the prayer of the said petitioners should be complied with,

Be it enacted by the Lieutenant-Governor, Legislative Council and Assembly, as follows:

1. From and after the first Monday in May, in this present year, that part of the said Parish of Saint John, in the City of Saint John, which lies to the northward of a line running east and west through the centre of Union Street, and of the easterly and westerly prolongation of such line to the boundary lines of the city, shall be, and the same is hereby declared to be, from and after the said first Monday in May next, a separate and distinct parish within the said City of Saint John, for all matters and purposes ecclesiastical, or relating to the Church of England, by the name of the Parish of Saint Mark, in the City of Saint John, and that the said Church, or Chapel-of-Ease, called or known by the name of St. John's Church, shall be deemed and taken to be the Parish Church of the said Parish of Saint Mark, and that the Church Wardens and Vestry of the said Parish, so soon as they may be duly elected and chosen, together with the rector for the time being of the said Parish of Saint Mark, and their respective successors for ever, shall be a body politic, in deed and in name, and shall have succession for ever by the name of the Rector, Church Wardens and Vestry of St. John's Church in the Parish of Saint Mark in the City of Saint John.

2. The Rector, Church Wardens and Vestry of St. John's Church, in the Parish of Saint Mark aforesaid, shall and may, on and from the said first Monday in May next, and for ever thereafter, stand seized of, have, hold, possess and enjoy the said lot of land and premises, with the appurtenances so granted and conveyed as aforesaid by the said Ward Chipman, together with said Church or Chapel-of-Ease thereon standing and being, together

with all and singular the rights, members, privileges and appurtenances to the same and every part and parcel thereof belonging, or in any wise appertaining, in like manner, and to all intents, uses and purposes, as the said Rector, Church Wardens and Vestry of Trinity Church might or could, before the passing of this Act, have held or enjoyed the same by virtue of the said indenture or otherwise howsoever; subject, nevertheless, to such legal and equitable lien or claim as the person or persons having and holding the bonds or other securities at present existing under the seal of the said Rector, Church Wardens and Vestry of Trinity Church, may or can have upon the rents, issues and profits of the pews in the said Church or Chapel-of-Ease, in the event of the other property now belonging to the said Rector, Church Wardens and Vestry of Trinity Church in the Parish of Saint John, being at any time hereafter found insufficient to discharge the same, and subject also to the payment of the sum of one thousand pounds, with interest thereon, half-yearly, to the said Rector, Church Wardens and Vestry of Trinity Church in the Parish of Saint John, their successors and assigns, as hereinafter mentioned.

3. Two Church Wardens, and not more than twelve Vestrymen, for the said Parish of Saint Mark, shall be elected and chosen, by ballot, on the said first Monday in May in this present year; and after the present year, on Easter Monday in each and every year, who shall continue in office until others shall be chosen in their stead.

4. Owners of pews in the respective parish churches of the said Parishes of St. John and St. Mark, being males of the age of twenty-one years and upwards, and no other persons, shall be entitled to vote in the choice of, and also shall be qualified and capable to be elected and chosen

Church Wardens and Vestrymen of the said parishes respectively; provided that no person shall be eligible as a Church Warden or a Vestryman, unless he shall be a member of the Church of England, and shall have been for at least six months previous a stated hearer and attendant at the public worship of the same; and provided also that the ownership of a pew in the Parish Church shall not entitle more than one person to vote (in respect of said pew) at any election.

5. The said Rector, Church Wardens and Vestry of St. John's Church in the Parish of Saint Mark in the City of Saint John, shall, within two months after the passing of this Act, make and execute, under their common seal, a bond or obligation to the said Rector, Church Wardens and Vestry of Trinity Church in the Parish of St. John in the City of Saint John, in the penal sum of £2,000 of lawful money of this province, under and subject to a condition for payment to the said Rector, Church Wardens and Vestry of Trinity Church in the Parish of St. John, their successors and assigns, of the sum of one thousand pounds on or before the first day of January, which will be in the year of our Lord 1873, with lawful interest thereon, half-yearly, on the first days of January and July in each and every year, until the said principal sum of £1,000 shall be fully paid; the first payment of such interest to be made on the first of July next.

6. The said Rector, Church Wardens and Vestry of St. John's Church in the said Parish of St. Mark, shall have full power and authority, in their own name or otherwise, to ask, demand, sue for, recover and receive, and likewise to take and use all other due and lawful means to enforce the payment of all rents for pews in the said Church or Chapel-of-Ease, due, and in arrear, and

payable on the first day of January last, and shall, within one year after the passing of this Act, account for and pay over to the said Rector, Church Wardens and Vestry of Trinity Church, after deducting all expenses of collecting the same, the amount of such arrears of pew rents.

7. The power and authority granted to a Church Corporation by any law in force in this province, and all and every the clauses, enactments and provisions of an Act made and passed in the twenty-ninth year of the reign of King George III, intituled "An Act for erecting a Parish in the City of Saint John, and incorporating the Rectors, Church Wardens and Vestries of the Church of England in the several Parishes of this Province," and of all other Acts relating to such Corporations, and to the election of Church Wardens and Vestrymen now in force in the said Parish of St. John, shall extend and be construed to extend to the said Parish of St. Mark, erected by this Act, as fully and effectually as if such power and authority were herein specially granted, or such clauses, enactments and provisions were herein particularly enacted, except so far as such clauses, enactments and provisions may be inconsistent with the provisions of this Act.

We have compared the foregoing copy with the original on file in the office of the Clerk of the Crown in Chancery, and find it correct, except that figures are substituted for words in several sections.

J. GREGORY,
J. V. BERTON.

Several resolutions were then passed for conducting the election. The poll was kept open

until 2.00 P. M. when it was found that the following had received a majority of votes, and they were declared duly elected, viz.: Leverett H. DeVeber, Charles Ward, Church Wardens. William F. Smith, W. D. W. Hubbard, William H. Adams, Thomas W. Daniel, Robert Armstrong, Simeon L. Lugin, Thomas M. Smith, John McAvity, James R. Ruel, William L. Avery, and Joseph Lawrence, Vestrymen.

J. R. Ruel was the first Vestry clerk, and T. W. Daniel the first Treasurer of the Church.

The rector's salary was, at first, \$1,200.00 a year. Rules were early laid down by the Vestry for the guidance of organists and sextons.

The sexton was to make the wood fires at 6.00 A. M.; to assist the clergymen in the vestry in putting on their robes, and also in opening the doors of the reading desk and chancel for them. A. Rowe was organist at £40 a year, and a Mr. Morris, sexton at £30. At first there were only quarterly collections and, presumably, only quarterly administrations of the Lord's Supper. After the arrival of Mr. Armstrong the collections were *monthly*, and, presumably, there

was a monthly administration of the Holy Communion. For many years, on "Communion Sunday" *two* collections were made, one from the general congregation, before the sermon, and another offering later on from those who remained for the Communion. It would appear that the chief reliance for the maintenance of the Church was placed on the pew rents. On December 17, 1861, the Finance Committee recommended "a collection at each service on every Sabbath," but the pew holders disapproved, and the matter was not pressed. A couple of years later; Mr. Wm. M. Jarvis and Mr. Keans again urged an offertory at every service, and, after discussion, a trial was ordered for a year, which period has been prolonged indefinitely. Thus we see that away back in these early days there were "forward movements" in the Church.

When the new parish started on its independent career in 1853, there were 110 pews rented in the church downstairs, and thirty pews in the gallery. Among the pewholders were the Hon. Ward Chipman, Charles Ward H. Bowyer Smith, Richard Sands, Joseph Fairweather, Harrison G. Kinnear, Wm. M. Jarvis, R. F. Hazen, Nehemiah

Merritt, T. W. Daniel, Charles Hazen, Wm. Durant, Joseph M. Lawrence, Admiral W. F. W. Owen, Moses H. Perley, James White, Geo. S. deForest, Rev. Noah Disbrow, Mark Dole, John McAvity, Chas. C. McDonald, Allan Otty, Wm. Davidson, Thos. Barlow, Wm. H. Adams, David Waterbury, F. and H. Fotherby, John Howe, Wm. Mills, Hon. Charles Simonds, Wm. Patton, W. K. Crawford, James R. Ruel, Edwin Fairweather, Chas. P. Bates, John Gillis, Thos. Hanford, Robert Parker, Thos. Bean, etc.

"Seventy years ago," writes Dr. Raymond, "these names were as familiar as household words in *business* and *social* circles in the city of Saint John."

CHAPTER VIII

OLD STYLE OF SERVICE

THE OUTSIDE of the Church was the same then as it is today, but the interior has undergone many changes. The rector's vestry was a small closet under the east (ecclesiastical south) gallery stairs, and from those who actually worshipped in the church before the alterations were made we learn that the rector, duly vested,

entered the church by the east door, and marched up the aisle preceded by the sexton. Ascending the steps up to the high prayer desk pulpit he was securely fastened in by the sexton, who then descended the steps and carefully closed and fastened a small gate in the centre between the prayer desk and the pulpit proper. Then the service was proceeded with. After Morning Prayer had been completed and the Litany said, the sexton opened the gate and the door into the prayer desk pulpit, and preceded the clergyman to the vestry. In a few moments the preacher then emerged wearing a black gown, black gloves and white bands, and was, by the sexton, duly piloted to the pulpit and again fastened in. No wonder Charles Dickens in his London Sketches made fun about this system of the fastening of the clergyman into the pulpits "as if he were a wild animal," likely to break out and attack the people! But not only were there doors on the pulpit and reading desk, but also on every pew. The pews were high and straight and most uncomfortable. With their book-rests and kneeling-stools they looked like cup-boards. The story is told of a small boy

having been taken to church for the first time, and on being asked what he did, replied, "I went into a closet and sat on the shelf." One very old lady who is still with us recalls "seeing a drowsy man who had found a less uncomfortable seat in a corner of a square pew, being awakened by a flying hymn book bringing him to his feet at the proper moment."

On the sides of the church the pews were large and square. Our late venerable friend, the Rev. J. W. Millidge, who as a child was brought up in St. John's Church, told of an incident which befell him in the early fifties. "I was at an afternoon service. The day was warm, the service dull (scarcely any singing or responding), the sermon incomprehensible, so getting one of the stools and leaning against the pew door I was soon in a blissful slumber, brought to a sudden conclusion by the door flying open and myself tumbling heels over head into the aisle."

In these days "the men always stood up during the prayers, the women crouching on small stools that were in every pew, it being impossible to kneel properly." There was no choir. The Canticles were always read. Some-

times Mr. George Worrell, a prominent merchant, would lead in the singing of a few verses of one of Tate and Brady's Metrical Psalms, which were bound up in all copies of the prayer book of that date. On such occasions the clergyman would say, "Let us sing to the praise and glory of God —— verse of the —— psalm." In 1855 Bishop Medley published a hymn book, containing most of the old standard hymns in use. This innovation caused considerable searching of heart amongst the members of many congregations, but both Trinity and St. John's accepted it to the extent of having one Psalm and one hymn at each service.

The second service in the day had been held at 3.00 o'clock in the afternoon, but was changed about this time to 6.00 P. M. and then to 6.30 P. M.

Referring to this period Dr. Raymond wrote: "The church was, I think, for a short time lighted with *candles*, certain members of the Vestry going around with *snuffers*, while a selection from Tate and Brady's metrical version of the Psalms was sung, snuffing the candles, a proceeding which, needless to say, greatly interested the juveniles."

Mr. Millidge told the story of how an old lady (a stranger) came to worship in the Church one afternoon, and noticing two candles on either side of the high pulpit behind the clergyman, said afterwards that she would never go back to that church because they put candles on the high altar!

In 1856 the Vestry expressed the opinion that the pews should be free to the public at the afternoon service, and the majority of the pewholders freely concurred. Saint John was, at that time, a garrison town, and the military occupied the back gallery on each side of the organ.

A member of the congregation tells of how as a boy he used to consider it a great privilege to be taken to St. John's Church by a maiden aunt. The impression made upon his mind by seeing the officers in their gay uniforms come out of church was extraordinary — sometimes an officer would walk with his aunt down the street, and that caused a thrill of pride to sweep over the lad, and he assures us that he was properly instructed, so that he discreetly dropped behind his aunt and kept at a respectable distance away!

Reference has been made to the use of the black gown but it is not generally known that the black gown in the pulpit was a survival of a sixteenth century Protestant fashion. In Germany, France, and Scotland, as well as in England, it was worn by the Reformers.

A writer in the "British Weekly" stated some time ago that "there is a contemporary portrait of the three Coligny brothers, in which the eldest, Cardinal Odet, is seen wearing the long black Geneva robe, lighted by a narrow falling collar of soft linen."

On the other hand, Henry Grey Graham in his "Social Life of Scotland in the Eighteenth Century" states that the black gown was the "hated badge of 'black Prelacy,'" worn by the Episcopal ministers "whom the people loathed" after the terrible persecutions of the Covenanters in Scotland by the members of the Church of England.

It is interesting to learn that when time had healed Scotland's wounds the Presbytery of Dumfries, where the Covenanters had suffered much, reminded its members that it was "the practice of ministers formerly (*i. e.*, before the persecu-

tions) to wear a black gown with hands in the pulpit," and recommended the brethren "to keep up that laudable custom, and to study grave deportment." That recommendation found such acceptance that in the Presbyterian Church in Scotland today the custom of wearing the black Geneva gown in the pulpit is practically universal. The custom is very common in Canada also, not only in the continuing Presbyterian Church, but likewise in the United Church of Canada.

Further, we learn from "The Record," the oldest Church newspaper published in London, England, under date of March 19, 1925, that the black gown is still worn in the pulpit in England in at least eight State churches, viz., St. John's, Harborne; Christ Church, North Brixton; Ram's Episcopal Chapel, Homerton; St. Mary-le-Port, Bristol; Holy Trinity, Buxton; All Saints', Preston; St. Stephen's, Tonbridge; and Peldon Church, Colchester.

FIRST SUNDAY SCHOOL

IMMEDIATELY on coming to the church the Rev. George Armstrong set about organizing the parish, and one of the first things he

did was to arrange for the erection of a Sunday School building. Until the division of the parish the children from St. John's Church attended Trinity Sunday School and some of the teachers belonged to St. John's Church.

The land immediately adjacent to the church on the east side was chosen as a site in August, 1853, and the plans and specifications were drawn up without delay. In order to avoid interfering with the side light of the church, the walls of this building were made very low. This first Sunday School building was opened for use in October, 1855, having cost £932. Dr. Raymond writing in "Parish Notes" says, "while it was anything but 'a thing of beauty' (it) was the scene of a great deal of religious activity, and on at least one occasion received within its walls the Synod of the Diocese." "They call it a root house," Mr. Armstrong once said with a smile, "but I hope it will be the root of much good." This building answered the purpose until the coming of the Rev. John de Soyres as rector when it was replaced by the splendid structure we have today. Mr. J. R. Ruel acted as superintendent of the Sunday School for ten years.

ORGANIZATION OF A SYNOD IN THE DIOCESE

AT A VESTRY MEETING on March 23, 1866, the rector read a letter from the Bishop, addressed to the rector and church wardens, requesting them to call a meeting of the parishioners to elect Lay delegates to represent the parish at a meeting to be held in July to consider the question of establishing a *Synod* in this Diocese. There was much discussion over the question, in the "Church Witness" and other newspapers, as well as at parish meetings, and *all the parishes of the city but St. Paul's and St. George's (Carleton) declined* to elect delegates. This hostile attitude proceeded from the strangely mistaken idea that a Synod would throw too much power into the hands of the Bishop, whereas it has been found to safeguard the rights of the laity. It was not until five years had elapsed that the dispute was amicably settled at a meeting held on February 8, 1871, in Trinity Church School House; of the representatives of Trinity, St. James, St. Luke's, St. Jude's and St. John's Churches, who met to discuss with a committee of the legislature the bill for the establishment of a Church of England Synod in the Diocese.

This bill was agreed to without much difficulty, and subsequently passed the legislature. Thus the controversy was terminated very satisfactorily.

Dr. Raymond was of the opinion that the first meeting of the Diocesan Synod held in Saint John was in St. John's Church Sunday School room, with Messrs. J. R. Ruel and S. D. Berton as our first delegates to the Synod.

CHAPTER IX

IMPROVED HEATING SYSTEM INSTALLED

IN JULY, 1868, a committee was appointed, of which Mr. Charles F. Kinnear was a very active member, to improve the heating of the Church. Furnaces were introduced and the committee was so successful in obtaining the necessary funds that they asked what they should do with the balance they had collected over the sum required. It was ordered that the money be spent in altering the uncomfortable backs of the pews. Evidently they did not share Bishop Medley's idea that it was an advantage to the worshipper to have to sit in an uncomfortable

seat. About this time, before the chancel was built, and while the organ was situated in the gallery, the organist's name was "Card." One Sunday, the rector, in the middle of the sermon, had an attack of faintness. One of the ladies in the front pew loaned him her little crystal bottle of smelling salts. Next day, a wit of the congregation said he did not know what the church was coming to when the rector had a bottle in the pulpit and there was Card playing in the gallery.

ST. JOHN'S CHURCH RENOVATED AND CHANCEL BUILT.

IN 1872 very radical changes were made in the interior of the church. Plans were prepared by Mr. Stead, the architect, and approved by the Vestry on October 10, 1871. The present beautiful chancel with large window was erected; the organ was brought down from the gallery; choir seats arranged as at present. The two high pulpit and prayer desk structures were removed, and a suitable pulpit, prayer desk and lectern installed. A dignified Holy Table was put in position below the east window, and a vestry arranged in the Sunday School building.

The Church was entirely re-pewed of black ash, and according to "The Daily Tribune" of November 23, 1872, they were "probably the most comfortable seats of any church in the city. These were uniformly upholstered with crimson covered cushions." The gallery was cut down six inches in front, and faced with Gothic panelling. New floors and wainscoting were put in, with beautifully carved arched doors, surrounded with artistic hand-carving done by Mr. John Rogerson. Changes were also made in the furnaces. The plans were originally prepared by Mr. Stead, the architect, but the alterations were carried out under a Building Committee composed of Messrs. J. R. Ruel, T. W. Daniel, J. Travis, C. F. Kinnear, S. D. Berton and G. F. S. Keator, with Balston C. Kenway as general superintendent. Thus came to an end the long series of processions which seem to have afforded the young people so much interest when they attended church. It is worthy of note that the new pulpit, reading desk and Holy Communion Table then installed are still in use in St. George's Church, Carleton, West Saint John; while the lectern was the first piece of Church furniture

donated to the new church of "All Saints" in East Saint John, which is under the supervision of the rector of St. Mary's. As St. Mary's is a daughter church of St. John's we may consider "All Saints" to be our grand-daughter church.

These improvements cost \$10,758.83, and the list of contributors contains the following well known names:

T. W. Daniel....	\$1,200 00	T. B. Hanington....	\$100 00
R. S. Clinch.....	500 00	J. F. Robertson....	100 00
J. Travis.....	500 00	Hall & Fairweather.	100 00
Misses Barlow...	400 00	Dr. Hamilton.....	100 00
S. D. Berton....	350 00	John Armstrong....	100 00
J. R. Ruel.....	350 00	G. S. deForest.....	100 00
C. F. Kinnear...	300 00	W. S. Calhoun.....	100 00
John Stewart....	250 00	A. Merritt.....	100 00
Geo. F. Smith...	250 00	C. Flood.....	100 00
F. L. C. Burpee.	250 00	Wm. Gardiner.....	100 00
Dr. Keator.....	200 00	James Robinson....	100 00
M. McCarthy...	200 00	A Friend.....	100 00
Mrs. F. Hatheway.	150 00	Mrs. Chipman.....	80 00
M. F. Marks....	105 00	R. P. Starr.....	75 00

During the time these improvements were being made services were held in the Sunday School. On Sunday, November 24, 1872, Bishop Medley went to Saint John and preached at the re-opening of St. John's Church. The Bishop



COAT OF ARMS

IN LOVING MEMORY OF
Octavia Armstrong,
 WIFE OF THE LATE REV. GEORGE MORTIMER ARMSTRONG.
 SOMETIME RECTOR OF THIS PARISH.

WHO DURING A LONG LIFE OF CONSISTENT PIETY PROVED
 HERSELF A GENEROUS HELPER OF THE POOR, A LOVING
 FRIEND, AND A FAITHFUL SERVANT OF HER LORD.
She entered into Rest,
JULY 23. 1897.

*Blessed are the dead which die in the Lord from
 henceforth. Yea, saith the Spirit, that they may
 rest from their labours, and their works do
 follow them.* RE. XIV. 13.

W. G. & S. W. G. LONDON

writes in his Annals: "A new chancel has been added; the choir placed in it with proper seats; the organ brought down from the west gallery, and a more proper arrangement adopted. Cost \$10,000.00."

It was in 1851 that Mr. Armstrong received the degree of Master of Arts (*Honoris Causa*) from Trinity College, Hartford, U. S. A.

ST. MARY'S CHURCH

NOT LONG after the Sunday School had been established Mr. Armstrong undertook the erection of a church and Sunday School house in a district of the parish then without any means of religious life unless the people chose to come to the parish church. At first an Orange Hall was secured on Brussels street, then land was purchased, and St. Mary's Church and Sunday School finally built, largely at the expense of the congregation of St. John's Church; the total cost, according to Dr. Raymond, being \$14,500.00. Twenty years later the school building was burned down, but was rebuilt.

On May 7, 1861, the rector presented to the Vestry the deed of land on which St. Mary's

Church stands. It was accepted, and the thanks of the Vestry tendered to the rector and his curate, the Rev. Maurice Swabey, and to Mr. T. W. Daniel for the work they had done in connection with St. Mary's. On May 9 (Ascension Day), 1861, the Vestry attended the consecration service by Bishop Medley, at St. Mary's; thus began the now flourishing Parish of St. Mary's.

It may here be recorded that Mr. Swabey served as curate to the Rev. George M. Armstrong for seven years, and was then appointed rector of St. Jude's, Carleton. In 1874 he was presented by Sir Redvers Buller, V. C., to the Parish of Exeter, England, a parish formerly held by Bishop Medley.

During his rectorship Mr. Armstrong had thirteen curates to assist him. These were the Rev. Maurice Swabey, to whom reference has been made; the Rev. Charles R. Matthew; the Rev. S. Benson Kellog, who was successively rector of Rothesay, N. B.; Clinton, Ontario; and St. Thomas, Ontario, where he died in 1875; the Rev. J. Frederic Carr, who became rector of Kingsclear, N. B.; the Rev. Joseph Smith; the Rev. Henry Overy; the Rev. Foster H.

Almon, who went to Halifax; the Rev. J. Williams; the Rev. R. J. Hinacke; the Rev. O. S. Newnham, who is now Archdeacon of Fredericton and Secretary of the Synod of Fredericton, and was for many years rector of Christ Church, St. Stephen, N. B., having resigned his charge there in June, 1925.

The Rev. W. O. Raymond, who became the first rector of the daughter Parish of St. Mary's, Saint John, N. B., and was appointed Archdeacon of Saint John by Bishop Richardson in 1908. He wrote a number of important historical works, including a history of the Saint John River.

The Rev. O. G. Dobbs was rector of St. Paul's Church, Brockville, Ontario, for many years and is Archdeacon of Kingston, Ontario.

The Rev. W. H. Sampson, who was appointed rector of Milton, P. E. I., in 1880, and of St. George's Church, Carleton, in 1890, where he has remained since that time. He is also Rural Dean of Saint John, N. B.

The curates had charge of St. Mary's, under the rector's supervision, and also assisted at the services at St. John's Church.

On February 14, 1884, the rector reported to the Vestry that the vacancy in the position

of assistant minister would probably be filled by the Rev. W. O. Raymond who was willing to take charge of St. Mary's, and that he (Mr. Armstrong), was willing to appoint him. Mr. Raymond came, and the little church that had had eleven ministers in twenty years retained his services, first as curate-in-charge, and soon after as rector for the next thirty-two years.

In the "Chronicles of the Diocese of Fredericton" we find the following paragraph which is of interest:

"St. Mark's.—The handsome new Sunday School building, in connection with St. Mary's Chapel, in this parish, dedicated last year, was completed, at a cost of \$3,500.00. A debt of \$900.00 still remains, which it is hoped will be paid this year. Extensive improvements have been made in St. Mary's. The incumbent, Rev. W. O. Raymond, states that the congregations continue to be good, although the membership is, from various causes, frequently changing. A beautiful stained glass window has been placed in the east end of St. Mary's Sunday School building, by the teachers and scholars of the school, to the memory of the late Samuel D. Berton, Esq., for many years superintendent. The subject of the window is the Good Shepherd, and the inscription on it is as follows: 'In loving memory of S. D. Berton, who died 17th January, A. D. 1883, erected by the teachers and scholars of St. Mary's.' The work is very creditable to Messrs. J. C. Spence & Co., of Montreal, who designed and completed the window."

THE GREAT FIRE OF 1877

THE GREAT FIRE that devastated Saint John in 1877 destroyed all the churches and practically every building below Union street, the southern boundary of St. Mark's Parish. While it did no material damage to St. John's Church buildings, it cut off the gas supply for lighting, and oil lamps were once more in use. St. John's and St. Mary's Churches were thrown open to the congregations of Trinity and St. James' Churches until their respective rectors were able to make other arrangements for their accommodation.

The year following the fire a new organ was placed in St. John's Church at a cost of \$3,000.00, Mr. George C. Coster being the organist at that time.

During his rectorship Mr. Armstrong gave willingly of his time and strength, not only within the bounds of his own parish, but to philanthropic work outside. He, with his brother William, who was rector of St. James Church, laboured most strenuously in connection with the founding of the Protestant Orphan Home. Being a great lover of the Bible he was a strong advocate of

both Home and Foreign Missions, and of the Bible Society. When the Bible was forbidden to be read in the public schools, Mr. Armstrong founded a little school on Sewell street where poor children could receive a Christian education. The following touching story is told by an eye-witness, indicating his love for children. One day, when passing along the street, he met two little girls, and placing a hand on each child's head, said, after the manner of the great Apostle St. John, "Little children, love one another."

CHAPTER X

THE RECTOR RESIGNS

THUS the years rolled on, and with them the strength and vigour of life faded from the beloved rector, so that the "Lord's Servant" became, *not* weary "of the fight," but weary "in it." In 1887 Mr. Armstrong made up his mind to relinquish the post he had held so faithfully.

The late Mr. Lawrence, not long before his death, related to Dr. Raymond that, when in the year 1887 Mr. Armstrong realized that the time had come to pass over to younger hands

the trust that for thirty-four years he had so zealously and conscientiously discharged, he called upon him and said with deep feeling, "It was to you, Mr. Lawrence, I first announced my acceptance of the office of a minister of Christ in this parish, and to you I have come today to announce that I have surrendered the trust I then assumed." "And then," Mr. Lawrence added, "we sat for several minutes, but neither of us spoke!"

Mr. Armstrong addressed the following letter to the parishioners of St. Mark, dated Saint John, 25th October, 1887:

DEARLY BELOVED:

You are all aware that circumstances have led me to relinquish my post as your rector after occupying it for so many years, and in doing so I feel there are many recollections of a solemn and awakening character which cause me to be greatly humbled for the past, and to look only for mercy through the precious blood of the Lord Jesus Christ. Of my shortcomings and insufficiency for the great work which I believe God gave me to do, which awaken in me the deepest regret, it will not be necessary for me to write further than to say I am deeply conscious of cause for such regret, which has led me the more readily to submit to what I believe to be the will of God, which, after conference with our Bishop and Vestry, owing to my continued weakness, and consequently inability to resume the active duties of the parish, it was felt that a change

should be made, and owing, also, under the circumstances, to the difficulty of securing an efficient curate who would be acceptable to the congregation. Could I have secured the services of one of exceptional ability, such as I should have desired, who could have properly discharged the required duties, I felt that the parishioners would prefer his doing so, not as curate, but as rector; and therefore my continuing to hold the office myself would have been undesirable.

There are reminiscences of a sad and tender character which make it very hard for me thus to sever my connection from you with whom I have been so affectionately associated in so many seasons of sorrow and joy. In looking back upon the past, how many are the beloved ones gone before connected with all our families, to whom at such seasons, however unworthily and weakly, I have been called to minister, so many of whom I hope, through mercy, to meet in a better world, the thought of which affords me comfort and rest, relief and thankfulness. And now my earnest desire on your behalf is that a pastor after God's own heart may be sent to fill the post I have left, and for this I would fervently pray with you that Almighty God would so dispose and order all things concerning us at this time that there may be secured to us a faithful ministry of His everlasting gospel in our parish, and thereby His glory be promoted in the salvation of His people; and for this let me suggest that in our family and private prayer we should bear it in mind in some such words as these: "O Lord Jesus Christ, who alone workest great wonders, we humbly pray that Thou wouldst send a faithful steward of Thy mysteries to minister to us and watch over our souls, who will feed us with knowledge and understanding. O Lord, our God, our eyes are looking unto Thee; keep us

waiting upon Thee, and in Thine own good time and way vouchsafe to us all we need, for the sake of Thy dear Son, Jesus Christ our Lord." The collects following that for the third Sunday in Advent in the "Daily Prayer Union," which I published a few years ago, also afford suitable prayers for this purpose.

One method that I have adopted for many years, which I believe has been useful to, and valued by, many of you, has been at the commencement of the New Year to give you from the Word of God a motto for the year. Latterly I have chosen for such, some word of Jesus around which our thoughts might gather, and to which I have sought, from time to time, throughout the year to direct your attention in the course of my sermons. During my recent illness, while thinking upon the choice of a motto, if spared to see another year, again and again there came to my mind the last word of Jesus before commending His spirit into His Heavenly Father's hand, when He cried with a loud voice and said, "It is finished."* I did not think especially at the time that the close of my own work among you was so near at hand, but now my heart has been filled by those words with thoughts and feelings associated therewith, but upon which I will not dwell, save simply to conjoin these, my last written words to you, at the close of my official ministry, with Him whom it has ever been my earnest desire to set before you, the Lord Jesus Christ, and to turn all eyes to Him who is the only and all-sufficient Saviour of all who believe in Him, whom God hath exalted to give repentance and forgiveness of sins. Let me then commend to you this word, "It is finished." It was said by Him who had undertaken to redeem and to bear the sin of the world.

*Rendered in the original *Tetelestai*.

Who can tell the terrible weight of the burden of guilt which He then undertook to bear? "Behold the Lamb of God, which taketh away the sin of the world." It was He who cried on the cross, when he made an end of sin, "It is finished." Then it was that the vision of the prophet Daniel was accomplished: "To finish the transgression and to make an end of sin, and to make reconciliation for iniquity and to bring in everlasting righteousness." Then it was that the work of atonement was completed, the effectual end made of sin, so that they who believe in Jesus and surrender themselves to Him may take to themselves the words of Jesus, "It is finished;" it is done, reconciliation is effected. There are those of you who by blessed experience know the meaning of these precious words, but some I fear do not. The Master-scrutinizer understands the cause. "Ye will not come unto me," He said, "that ye might have life." Ye will not! but O, dear brethren, if this is my last word to any of you, let me plainly tell you "It is finished." There is the end of sins in Christ's gift for you, waiting your application for it, waiting that trembling acknowledgement, "Lord, I believe," which shall transfer it to yourselves. But if you neglect to seek it, then the word "It is finished" will be of no avail for you, because you were indifferent to it. I pray that not one of you may continue to be so, and that when another voice calls you in my Master's name you may be aroused to listen and obey. It is indeed a cause of thankfulness that if the ministry of one messenger is closed, another may follow, and for him who may do so I fervently pray that the presence of Christ may be with him, and the power and action of the Holy Ghost may accompany his ministry of the Word; thus indeed will he and you be blessed.

Let me conclude by once more repeating the last word of Jesus, when he said, "It is finished." Let me give it to you as my last motto. It shall be mine, and I will repeat it to myself at night ere I sink to sleep, and in the morning when I awake. I would whisper it with my expiring breath, when, through abounding grace, an entrance shall be ministered unto me into the everlasting kingdom of our Lord and Saviour Jesus Christ. "It is finished." "There is an end of sin."

With affectionate and grateful remembrance, allow me to subscribe myself.

Your devoted servant in Christ Jesus,

G. M. ARMSTRONG.

I would add to the above address my thankful acknowledgement of the agreement made by the parish and handed to me by the Vestry Clerk, under the seal and by order of the Vestry of St. John's Church, whereby a kind provision is made to aid me in my declining years.

G. M. A.

ADDRESS PRESENTED TO THE REV. G. M. ARMSTRONG

ON CHRISTMAS EVE, 1887, the following Address, signed by 323 parishioners was presented to Mr. Armstrong on his retirement from the rectorship of the parish:

TO THE REV. G. M. ARMSTRONG:

Reverend and Dear Sir:

Before the Parish of St. Mark (over which you have, in the providence of Almighty God, been called on to

preside for a period of thirty-four years) shall have passed into the care of another rector, your parishioners and friends avail themselves of this opportunity of expressing to you as their rector, pastor, and friend of so many years, the deep feelings of sympathy, love, and warm attachment that have grown up between you and them during that period.

During your long and active ministry you have seen many changes in the parish, which, at your advent, contained but one Church and no Sunday School building, while under your charge not only has the Parish Church been enlarged and improved, but two Sunday School buildings and a Chapel-of-Ease have been erected and actively supported.

Your consistent life, wherein you have walked worthy of your high calling, and loyal adherence to the highest Christian principles and doctrines, together with your continued efforts to instil the same by precept and example, are so well and widely known that reference to them is scarcely needed. Your love and charity have left their impress on the hearts of rich and poor alike, never to be effaced. Your ready sympathy in all cases of sickness and distress has brought great comfort and solace to many an afflicted one. In all these works you have been so heartily aided and assisted by your worthy and respected wife, that this address would not be complete without expressing our love and esteem for Mrs. Armstrong as well as yourself.

In closing, let us say, we feel that while no longer able to take an active part in parish work, still "they also serve who only stand and wait," and our earnest and sincere wish is that Almighty God may comfort your heart by many evidences of genuine growth of the seed

that has been so faithfully and zealously sown during your long pastorate.

Commending you and yours to the care of Him whose you are and whom you serve, we shall ever remain your affectionate friends.

Signed by three hundred and twenty-three parishioners.

THE RECTOR'S REPLY TO ADDRESS OF PARISHIONERS

ON NEW YEAR'S EVE, 1887, Mr. Armstrong made the following touching reply:

MY DEAR FRIENDS:

I thank you most heartily for the very affectionate Address which you, as a committee, presented to me on Christmas Eve from the parishioners of St. Mark.

I find it most difficult to express to you my feelings in accepting it, chiefly because of my own felt unworthiness of the estimate of my character therein contained. From the pulpit it was indeed ever my aim to preach Christ Jesus, to perform which duty is, to every minister of Christ, the joy of joys; but where I feel that I have failed is in setting forth the truth as it is in Jesus by my example, and I have longed to be more and more actuated by the love and charity of Him who is the great Exemplar and whom I have too often "followed afar off," but, as I have already said in my late address to you, in the midst of many recollections of a solemn and awakening character, I look only for mercy through the precious blood of the Saviour.

In the sore trial which I have lately gone through in separating myself from the parish, such thoughts have driven me to the Cross, where Jesus died, to embrace by a true faith the pardoning love of God which is never

denied to those who come through Him, who said, "It is finished."

In labouring in the midst of you all for full thirty-four years, in the hope and belief of doing you good, the desire of my heart will be fulfilled if only they whose names are inscribed in the precious volume before me be found in the Book of Life. While life lasts, one use I will make of your autographs to the Address will be to spread them before the Lord, whilst I can still labour, fervently and lovingly, for you in prayer, that it may be our happiness to rejoice because our names are written in Heaven, then, though now dissevered from the parish, I shall not be disassociated from you in Christ, but I trust that throughout eternity, with blended voices, all may together sing the praises of the Lamb.

Your reference to the changes which have taken place in the parish during my incumbency, reminds me of the ever ready aid of those who effectually carried them out, and one of my happiest experiences has been to be associated with those, some of whom are not, who ever furthered our designs and let not their hands be slack, but by diligence, in labour, in prayer, and in giving of their substance, did all that was required to promote them. Your allusion to my dear wife has deeply touched me, she has indeed been my helper in every work in which I have been engaged in the parish, and I felt greatly cheered with the expressions of love for her contained in the Address, and for which we both join in thanking you.

While no longer able to take an active part in the parish, I sincerely thank you for reminding me that "they also serve who only stand and wait," and while doing so, my heart still loves to consider myself your affectionate friend and minister for Jesus Christ's sake.

G. M. ARMSTRONG.

Less than two years later he passed to his reward.

A glimpse into the inner life of this saintly man would surely have revealed the nearness of his soul to God. One who was privileged to share his friendship stated that he had a favourite verse of Scripture which he repeated every morning on rising: "Cause me to know Thy loving kindness in the morning; for in Thee do I trust; Cause me to know the way wherein I should walk; for I lift up my soul unto Thee."

The funeral was one of the largest ever seen in the city which, as a newspaper of the time said, was "a fact which fully testified to the high esteem in which the deceased was held by all classes in the community." The service was conducted by the Rev. J. de Soyres assisted by the Rev. W. O. Raymond, while Canon De Veber, rector of St. Paul's Church, "made a brief but eloquent address."

In writing of the funeral his successor said: "Never had our Church witnessed a ceremony so impressive as when, in the presence of the venerable Metropolitan, and all the clergy of the Deanery, the solemn words of the funeral service

were read, and for the last time we looked upon the beloved features. Few will forget the touching words uttered by one who spoke from an acquaintance of thirty-years, from the true friendship of kindred souls, ignoring party difference, and gaining more weight and value from having lived the same life in another section of the great camp of Christian warfare. At the graveside no hireling hands offered the last duties; two of the former assistants placed the earth on that last resting-place of the 'natural body' of one already with his Master.

"The clergy present were Archbishop Medley, Canons De Veber and Brigstocke; Reverends Schofield, Stevens, Simonds, Raymond, Newnham, Greer, Crisp, Reid and the rector of the parish.

"Thus closed one of the noblest and longest chapters in the history of our parish. May we, who are privileged to enter into the work, carry forward the Torch of Truth with the same earnestness and devotion which characterized the life and work of George Mortimer Armstrong."

Today two memorials stand in the church sacred to the memory of this loyal and devoted Churchman. The one takes the form of the

St. Mark section of the great Chancel window, and the other is a simple marble mural tablet. Yet in neither of these do we find his real memorial. His enduring monument is the love of the congregation — the souls of the men and women whom he won to Jesus Christ, and whom, by precept and by example, he sought to build up in their most holy faith.

The new Parish House was fittingly erected to his memory as one who, out of Christlike love for children, was deeply interested in their spiritual growth and welfare.

IN MEMORIAM.

REV. G. M. ARMSTRONG, who "entered into rest," October 12th, 1889.

"I am going home," his fingers traced,
For his voice was silent now;
The angel Death had set his seal
On the loving shepherd's brow.

For many years had he fed the flock
Of his Master here below,
Till the finger of time had dimmed his eye,
And touched his brow with snow.

In joy and gladness, in care and pain,
His sympathy warm and true
Was ever ours — and the youngest child
The smile of the pastor knew.

And now had the sun's bright glory died
In crimson o'er the sea,
And angels were drawing the curtain of night
'Round our city silently.

And through their midst moved a seraph bright
With a message from the King;
Sent out on the eve of the Harvest-Home
The ripened life to bring.

Nearer he drew to the dying man —
And a smile of heavenly peace
Lit up his face, as he heard the call
That bade his labours cease.

Yet once again for his Master loved
His fingers essayed to write;
While the light of Eternity brighter grew,
And the earth-land passed from sight.

And thro' our minds that message rings;
"Live to Jesus"—a watchword strong,
That blends in our hearts with the higher notes
Of the angel-reapers' song.

And tho' from our eyes the shepherd's form
Has passed to his heavenly Home,
God grant we may follow his footsteps here,
And, when our call shall come,

Ascend with gladness the steep of light
To that glorious Home above;
And "live to Jesus" forever there
'Neath the smile of the God of Love.

A. O.

A NOBLE LIFE

A BRASS TABLET to the memory of Mrs. Armstrong was unveiled in the church on the morning of Tuesday, December 14, 1897. Prayers were read by the Rev. W. O. Raymond, W. B. Armstrong and J. Smith. The rector gave a brief address in which he paid a tribute to Mrs. Armstrong's noble life of piety. He also referred to the value of memorials in the church, for while they might be unnecessary for those who knew the departed ones, yet in time to come, when these bright memories grow dim, as we ourselves go to our rest, these memorials will call up the fading recollection and keep alive the noble examples of those whom they commemorate, and among them of the true Christian lady whom all loved and honoured, and whose memorial the parish gratefully accepted from the Church Workers' Association.

The tablet was unveiled by Mr. G. E. Fairweather.

SECTION III

Rev. John de Soyres, M. A., LL. D.

Fourth Rector of St. John's Church

CHAPTER XI

THE ARRIVAL IN CANADA OF REV. G. M. ARMSTRONG'S
SUCCESSOR

TO FIND a man who would fill the place of one who had laboured so long and devotedly as Mr. Armstrong was not an easy problem. A committee was appointed to deal with the matter, and on the last day of February, 1888, the Rev. John de Soyres was, by the unanimous vote of the congregation, called to the rectorship. On receiving the invitation by cable, Mr. de Soyres consulted with some of his friends in London, and then cabled back his acceptance. In less than a fortnight he had embarked on the S. S. "Parisian," and after a pleasant voyage across the Atlantic arrived at Halifax where he was met by Mr. W. M. Jarvis, a member of his Vestry, and the Rev. F. Almon, a former curate of Mr. Armstrong, then resident at Halifax. At Sussex he was met by his Church Wardens, Messrs. T. W. Daniel and J. R. Ruel, and when he arrived at Saint John a number of parishioners were on the platform to offer him a very warm welcome to the city.

On the Friday following, Mr. de Soyres preached in the Cathedral at Fredericton for Bishop Medley, returning to Saint John the next day to prepare for his first service in his own Parish Church on Easter Day, 1888.

He took for his text that first Easter morning, Phil. iii, 10. "That I may know Him, and the power of His resurrection." The sermon was delivered to a very large congregation, and made a very great impression. From that hour the reputation of John de Soyres as a preacher was established in the community. In his notes Mr. de Soyres remarks that there were 160 communicants that day, and that "the great and unaccustomed height of the pulpit, and the old-fashioned pulpit cushion, better suited to a 'sermon-case' than to a fluttering piece of paper, were the only slight drawbacks felt."

Shortly afterwards Mr. de Soyres was duly "instituted" by the Bishop, when an excellent sermon was preached by Canon Brigstocke. Thus began the ministry in St. John's Church of one of the most brilliant and remarkable men who ever served the Church in Canada.



REV. JOHN DE SOYRES, M. A., LL. D.

Fourth Rector of St. John's Church

HIS ANCESTRY.

JOHN DE SOYRES was born on April 26, 1847, in the village of Bilbrook, near Old Cleeve, in Somersetshire, England, where his father was in charge of the parish. He was the eldest son of the Rev. Francis de Soyres, of Exeter, who sprang from an old French family, originally of Spanish extraction, which for generations past has resided at Bordeaux, France. John de Soyres' grandfather, the Rev. Francois Jourdain de Soyres, came to England at an early age, and became a Protestant in due course, possibly because of attending an Anglican school, and in later years, after his ordination, married Mademoiselle de Montmollin, a Swiss lady, native of Neuchatel, whom he had met at the court of King George III and Queen Charlotte, at Windsor. Mr. de Soyres then held the post of Court Chaplain and continued to do so until the death of the King, after which he and his wife removed with their family to Bristol and set up a school for boys and girls. Somewhere about the beginning of the nineteenth century, the post of minister to the French congregation, then numerous in Bristol, fell vacant, and was

offered to Mr. de Soyres. This congregation had originally been a Calvinistic body which left France after the revocation of the Edict of Nantes. At some later period it had joined the Church of England, and its services were conducted according to the French version of the Book of Common Prayer.

The family of the Rev. Francois de Soyres consisted of twelve children — four sons and eight daughters. Of this large family, however, only two of the sons left descendants, namely, the eldest, Leopold, whose sons migrated to Australia; and Francis, who later became the father of John de Soyres. The last named, Francis, was educated at Sidney-Sussex College, Cambridge, and was later appointed chaplain to the Duke of Cumberland. He married Miss Andalusia FitzGerald, a sister of Edward FitzGerald, the translator of "Omar Khayyam."

The FitzGeralds were among the oldest and most distinguished of Irish families, and the records which relate their genealogy are full of interest. Somewhere about the beginning of the nineteenth century, Mr. John Purcell, of Halverston, County of Dublin, married his first

cousin, Miss Mary Frances FitzGerald, a famous beauty and an heiress. On the death of his father-in-law, Mr. Purcell added the name of FitzGerald to his own. Their family numbered six children, namely, John, Peter, Edward, Isabella, Jane and Andalusia, the last named being the mother of John de Soyres.

Mr. Purcell-FitzGerald was a Roman Catholic of the old school, but his wife was a Protestant. Mrs. FitzGerald maintained various houses in the County of Suffolk in England, and lived in great style, driving about in a coach and four with outriders, and dining off gold plate, so history relates, on state occasions. Edward FitzGerald, known affectionately as "The Suffolk Recluse," took a great interest in the intellectual career of John de Soyres, and refers to him in one of his letters to Fanny Kemble,—“and a learned nephew of mine, John de Soyres, may drop in to see me.”

This background of ancestry might be further amplified by mention of the Swiss connection in the family. As has been mentioned already, the maternal grandmother of John de Soyres was a Swiss lady, Miss Marianne de Montmollin, a

member of a prominent family of bankers, whose descendants still reside in Neuchatel. The de Montmollin family proudly boast of being the immediate descendants of one of the officers shot down before the Tuilleries in Paris with the famous Swiss Guards who gave their lives to defend the King of France in 1792, and whose names are all inscribed beneath the statue of the "Lion of Lucerne," the name "Montmollin" appearing about half-way down the list of officers.

COLLEGE DAYS

THERE are, unfortunately, no pictures, either verbal or photographic, extant of the early life of John de Soyres, apart from the information which he imparts himself concerning his boyhood days. At the age of thirteen he attended a private school at Edgelow, and later at Chardstock, entering Brighton College in 1863. At each institution he gained for himself a marked reputation for scholarship and athletics, and after obtaining his degree, followed the custom of the times and went abroad to Germany to study at the universities of Darmstadt and

Munich, as well as in Berlin. He studied in Germany throughout the years 1865 to 1869 and absorbed much of the intellectual and social life prevailing in these world-famous centres, familiarizing himself with the German language to such an extent that in later years it became as much his own as English. In Germany also he made close friends among his fellow students, many of whom became internationally famous men.

In 1869 he returned to England to enter Gonville and Caius College, Cambridge, where he obtained the degrees of B. A. and M. A. During his last year he was elected to the coveted office of President of the University "Union," which is the under-graduates' parliament, where many famous Englishmen have taken their first steps to fame. He was Members' Prizeman in 1870, Winchester Prizeman in 1873, and in 1877 attained the great distinction of the Hulsean Prize, thus gaining three of the greatest awards within the gift of the University of Cambridge.

In an article which appeared in the "University Monthly," the organ of the University of New Brunswick, for March, 1892, Mr. de Soyres

describes his association with the Cambridge Union in these words:

How well I recollect my first visit to the Union Society, as a freshman in the October term of the year 1869. There was no difficulty in being admitted to membership, for the rather lavish expenditure of juvenile finance-ministers made it needful to increase the revenue. A formal nomination in the clerk's office was the open sesame, and I walked into the vestibule with my introducer, Ernest Baggalay, now a London police magistrate.

* * * The great debate of the term, and indeed of the year, was on the subject of the Church of England.

* * * I had the audacity to put my name down as the opposer, thus securing the right of speaking second in the debate, but willingly would I have relinquished that privilege when the evening came on. But the law imposed a fine of a guinea upon a deserter, so there was no escape! Fortunately, the conservatives were strong in the house, and were ready to applaud anything and anybody,—on their side. So I not only escaped a breakdown but was nominated (to my astonishment) for the post of secretary next term, and (owing to the same good fortune) attained in my second year to the coveted presidential chair, a distinction which I believe no other undergraduate has reached. But it was a very bad thing, it absorbed many an hour which should have been given to reading, for all the business management of a club of some 2,000 members devolved upon the officers and committee. Nearly every prominent statesman in England has held office at the Oxford and Cambridge Unions,—Gladstone, John Morley, Balfour, and many others. No just criticism can deny the value, in its proper place and proportion, of some exercise both in public speaking and apprenticeship to official routine.

CALLED TO THE BAR

IN 1874 Mr. de Soyres was called to the Bar, Middle Temple, but did not practise as a barrister, having been invited to lecture under the auspices of the Cambridge University Extension during the years of 1875 and 1876, during which time he also completed his divinity studies at Leeds University. In the following year he was ordained deacon by the Bishop of London, and priest some twelve months later.

HIS FIRST CURACY

HIS FIRST charge was a curacy at St. John's, Great Marlborough street, London.

This is how he described it:

How shall I describe the first curacy. Take a map of London, and place your finger almost in the centre, and you are probably touching the spot. The district parish of St. John's, Great Marlborough Street, had been separated from the mother parish of St. James's, some dozen years before. Only a few hundred yards square, it contained 6,000 people according to the latest census. The houses were lofty, and once the district had been fashionable and wealthy. But the numerous door bells showed, at a glance, that the stately mansions were now mere tenement houses, and the old iron extinguishers in some of the streets, where powdered footmen had once placed their flambeaux, were now the puzzle and plaything of

dirty children. It was in one of these streets, Great Pulteney street, that I secured my lodging. The house I dwelt in was one of the only two still inhabited by prosperous people, the other being Broadwood's Piano Manufactory. But all around were places made memorable by the abode of some famous man; there in Poland Street, close by, Shelley had lodged in that first strange period of his first marriage; in Gerrard Street, Soho, Johnson and Burke and Reynolds had held brilliant converse at the Turk's Head; in another street, the infant prodigy Mozart had lodged when visiting England with his father, and delighting George III and the Court with his marvellous improvisations. And now for the Church and rector. Let the confession be made that, in choosing this curacy, I ran counter to much well-meant advice of those who kindly thought of future advancement, and recommended some prominent and fashionable church, where the members of the clerical staff might soon expect notice and preferment. But the advertisement which, once seen, had attracted me finally, ran somewhat in these words: "WANTED, a curate who will have sole charge of the work among the poor. No preaching required."

Perhaps the confession is a strange one, but the last item had even more attraction than the first. For although an old speaker at the Cambridge Union, and a University lecturer in time past, the pulpit seemed a terrible ordeal to me. It was one thing, in those old Cambridge days, when we thought ourselves all future members of parliament and cabinet ministers, to make a fluent speech; or later to lecture about departed monarchs and ages far behind us. But it was another thing to address living souls about those needs and sorrows which

only God can understand fully. What does the young curate know about the mysteries of the human soul! Granted, he can speak a message true for all times and all conditions; but how can he advise when he has no experience; how can he comfort sorrows he has never known, or explain difficulties he has never felt? So I rejoiced at thinking that only in their own houses I should have to speak to my new parishioners, and that in the Church I should only stand at the reading desk. How can I describe the church! It was, in fact, not a church at all; it was the back part of an ordinary London dwelling house, extended somewhat, and opened out into one large apartment. Funds were accumulating for a permanent edifice, and some years later I was present at its completion and consecration. But then it was without question the least attractive church in all London.

This was followed by another curacy at Bethnal Green, East London, where the work was even more strenuous, causing a break-down in his health.

HIS VERSATILITY

IN 1880 he decided to go to St. Petersburg as Chaplain at the British Embassy, under Lord Dufferin, which restored him to his usual health, so that he returned to England to accept the post of Professor of Modern History at Queen's College, in addition to publishing his translation of "Pascal's Provincial Letters" in the same year. This work was reviewed at

length in all the leading literary journals of the day and accorded praise of the highest order by such famous critics as Mark Pattison, the "Athenæum" reviewer, and others. Writing in the "Athenæum" under the date of July 23, 1881, an anonymous critic said, "With all Mr. de Soyres' qualifications he could compete with the most learned Germans on their own ground,—erudition and philosophic grasp, while his bright animated style would place him far above them as regards literary form."

In 1882 he entered on his duties at St. Luke's, Chelsea, following a holiday trip in the northern parts of England.

The years 1883 and 1884 were busy ones, during which Mr. de Soyres was associated with the Rev. Boyd Carpenter (who afterwards became Bishop of Ripon) at Christ Church, Lancaster Gate, London. His time was much taken up with the usual duties of preaching, parish visiting, and meetings, but at the same time he managed to hear concerts at least once a week, in addition to keeping up his enjoyment of chess and cricket.

Toward the latter part of 1884 he took on the additional duty of Chaplain to the French

Protestant Hospital, but relinquished this upon being offered a curacy at the Church of St. Martins-in-the-Fields, that famous little Church at Trafalgar Square, London, hard by the National Gallery. He was also appointed Select Preacher at Cambridge at the same time, so that he was then working in a double capacity.

HIS FRIENDSHIP WITH DEAN FARRAR

IT WAS during these years that Mr. de Soyres formed a close friendship with the late Dean Farrar, Master of Marlborough College, whose "Life of Christ" has been one of the most widely read volumes of popular theology. This interesting friendship is described by Mr. de Soyres himself in these words, "The acquaintance came to me unsought and unexpected. It was during my first curacy in London, in the year 1879, that I received, to my great surprise, a letter from Canon Farrar, as he then was, telling me that he had read with approval a little book I had then recently published, and inviting me to preach in Westminster Abbey in Holy Week. In those days it was an unheard of thing for a curate to preach in Westminster Abbey or St.

Paul's Cathedral, and it was an equal puzzle to me how Canon Farrar had heard of a little university prize essay, only published because the university statutes required this step before the prize was paid over. It was a terrible ordeal for the young curate to enter the historic pulpit, even on a week day, with the knowledge that Dean Stanley and Canon Farrar were among his hearers. But this was the beginning of a friendship most profitable and delightful, destined to be marked by a literary companionship of a most interesting kind. About a year later I received the following note:

17 Dean's Yard, S. W.

MY DEAR MR. DE SOYRES:

I am going to make a very cool request. If you are not very busy would you do me the great kindness of glancing through the proof sheets of "Mercy and Judgment," my answer to Dr. Pusey. I don't want them corrected, I only want the advantage of your scholarly glance, which may enable me to correct any over-sight.

"This proved to be a delightful task, and brought me into still greater intimacy with Dean Farrar. Besides the correction of the inevitable slips and '*lacunæ*,' the young student dared occasionally, as time went on, to venture queries

as to certain statements, or the value of certain authorities. Next year I had the same pleasant task of revising the proof sheets of Canon Farrar's sketch of 'Early Church History.'"

CHAPTER XII

HULSEAN LECTURER AT UNIVERSITY OF CAMBRIDGE

IN 1886, Mr. de Soyres returned to Cambridge to deliver a course of lectures known as the Hulsean Lectures. He chose as his subject for this series the topic of "Christian Re-union," and later published these addresses in book form under this title. Some idea of the importance of the Hulsean Lectureship is evidenced when mention is made of those men who were Mr. de Soyres' predecessors in this capacity, including such men as Alford, Trench, Wordsworth, Hort, Ellicot, Farrar and Boyd Carpenter. In this connection it should be noted that Mr. de Soyres won the Hulsean prize in 1877 while at Cambridge, by his monograph on "Montanism and the Primitive Church," which at that time was the only English monograph touching on this remarkable phase of Church history. This article is men-

tioned as an authority in the *Encyclopædia Britannica*, under the heading of "Montanism."

This was not the only literary work undertaken during these years of ministry in and about London. He contributed articles regularly to the "*Athenæum*," the "*Guardian*," the "*Saturday Review*," and other periodicals, on a wide diversity of topics pertaining to sports, art, chess, theology, travel, literature, history, etc.

In 1885, while he was on the faculty of King's College, London, he delivered a sermon before the University of Cambridge, on "The Huguenots and the Church of England," which he afterwards published in pamphlet form. He was elected, during the same year, Honorary Secretary of the Huguenot Society in London, in which organization he was greatly interested. Possibly on this account people have erroneously believed Mr. de Soyres to have been of Huguenot descent, which was not the case, as has been previously explained.

THE "CALL" TO ST. JOHN'S CHURCH

IN SEPTEMBER, 1886, he preached in St. Paul's Cathedral on the invitation of Canon E. H. Gifford, one of his close friends, with whom

he had been associated for a short time soon after leaving Cambridge, at the parish of Much-Hadham in Hertfordshire. Canon Gifford later became Archdeacon of London. Shortly afterwards his attention was drawn to a vacancy in a Canadian parish which seemed to hold great possibilities for the exercise of his many abilities. This was the rectorship of St. John's Church, Saint John, New Brunswick. In due course the congregation decided, unanimously, to call him to succeed the Rev. George M. Armstrong, and an entry in his diary under the date of March 1, 1888, reads as follows: "Roused at 7.45 a. m. by a cable message, 'Elected unanimously. Come at once.'" Many of the friends of Mr. de Soyres have expressed surprise at his decision to leave England where he had made so many friends, to begin a new life in a country which he had never visited before. His decision was not so unexpected in reality, for the reason that his varied capacities, both in a mental and physical sense, demanded a fuller expression and a freer mode of existence than was possible under English conditions.

He quickly assimilated the customs and mode of life common to our Canadian cities. Finding

that life in Saint John was almost devoid of those forms of recreation, together with the multifarious ways of gaining intellectual stimulation to which he had been accustomed, he recognized the necessity laid upon him to "give out" of his store of knowledge and experience.

In England he had been hampered by the conventional and restricted field open to him, while in Canada he rejoiced in finding proper outlets for his marvellous energies.

Life in Canada had another attraction for him as well. In his own words, "Ever since I came to Canada from England, one of my main objects of interest has been to study the Canadian people, and to endeavour to realize the different types of character and culture, and the possibilities of closer union between the Mother Country and the greatest of her colonies * * *"

This was consistently his endeavour, and on the testimony of his daughter we know that he had never the least regret that the step had been taken to adopt Canada as his future home. The new life, with its greater simplicity and its opportunities for exercising his varied talents, proved perfectly suited to his needs.

ST. MARY'S BECOMES SEPARATE PARISH

IT WAS not long before there were signs of new life in the old church after the coming of Mr. de Soyres. Being a man of energy he enthused his people to action. One of his first acts was to cause, with the Bishop's permission, the Mission of St. Mary's, Waterloo street, to become a separate and independent parish with his curate, the Rev. W. O. Raymond, as rector.

MARRIAGE

HAVING thus lost his curate, and that a most excellent one, the new rector surprised his congregation by taking to himself a wife. On Wednesday, September 26, 1888, at the early hour of 6.00 o'clock, the Rev. J. de Soyres, rector of St. John's Church, Saint John, was married to Mrs. J. Frederic Carr, widow of the Rev. J. F. Carr, late rector of Kingsclear and formerly curate of St. John's Church, Saint John, N. B., in the Cathedral at Fredericton, by the Right Rev. Bishop Medley. On returning from their wedding trip they received the warmest congratulations of their friends.

CHURCH WORKERS, ASSOCIATION

TO RETURN to the actual history of the church:

In the fall of that year, 1888, the Church Workers' Association was formed with Lady Tilley as Patroness, Mrs. George F. Smith, President, and Miss M. B. Lawrence as Secretary-Treasurer. It would be impossible to tabulate all the good work done by this organization since that time, and it is gratifying to be able to record that it was never more vigorous than it is in the centennial year.

MUSIC

DURING Mr. de Soyres rectorship he obtained two young men from England to fill the positions of organist and choir director, first Mr. James S. Ford, and later, Mr. D. Arnold Fox. Under their respective leaderships a marked development of musical efficiency in the choir took place. It is interesting in this connection to find that —

“The following regulations for the choir were unanimously approved by the Vestry, April 11, 1890:

1. Appointments to places in the choir shall be made by the rector, upon the nomination of the choir-director; such nominations being preceded by a vocal test of elementary character.

2. Punctuality is earnestly requested, both at services and practice; and it is hoped that members of the choir will remain always until the close of a practice.

3. In case of unavoidable absence, notice should be given to the choir-director.

4. The position assigned to any member of the choir shall not be changed unless the director considers such change expedient."

NEW PARISH HOUSE BUILT

THE NEXT step came when the old low-roofed Sunday School building was torn down and land obtained in the rear of the church upon which was erected the present fine Parish House at a cost of almost fifteen thousand dollars (\$14,944,67). It is worthy of note that almost two-thirds of the whole of this sum was obtained before the building was opened in 1891, thanks to the liberality of the congregation as a whole and the efforts of the Church Workers' Association in particular.

"On the afternoon of February 3, 1891, the new building was opened, when the main hall

was filled by an assembly representing almost every congregation in the city. On and around the platform were the Revs. Canon De Veber, C. J. James, G. E. Lloyd, W. O. Raymond, J. M. Davenport, J. C. Titcombe; also the Rev. Drs. Sprague and Wilson, Revs. Bruce, Gates, Daniel, and other leading ministers of the city." In the absence of the Bishop, Canon Brigstocke was to have spoken but was not able to be present. Instead he sent a letter in which he expressed his most cordial congratulations and good wishes. It was on this occasion that the rector unveiled a portrait of the Rev. G. M. Armstrong, but before doing so he mentioned its rather curious history. Mr. Armstrong had a great repugnance to being photographed, and only a slight sketch of his features had been preserved, due to the skilful pencil of Mrs. Silas Alward. This, with Mrs. Armstrong's consent, had been enlarged by Mr. A. L. Swann, and was now presented to the church. It was considered that the picture "gives the features and general expression with remarkable fidelity." It is unnecessary to add that this picture will always be treasured by the congregation of the church.

CHURCH WARDENS' WANDS OF OFFICE PRESENTED

ON CHRISTMAS DAY, 1892, a Wand of Office was placed at the end of the pew of each Church Warden. These gifts were presented to the church by Mr. W. M. Jarvis, a member of the Vestry. Such staves are among the old-world insignia of our parish. They symbolize the authority of the Wardens in maintaining order in the church, and should be borne in procession on state occasions. They were made by Messrs. J. & J. D. Howe of Saint John.

CHAPTER XIII

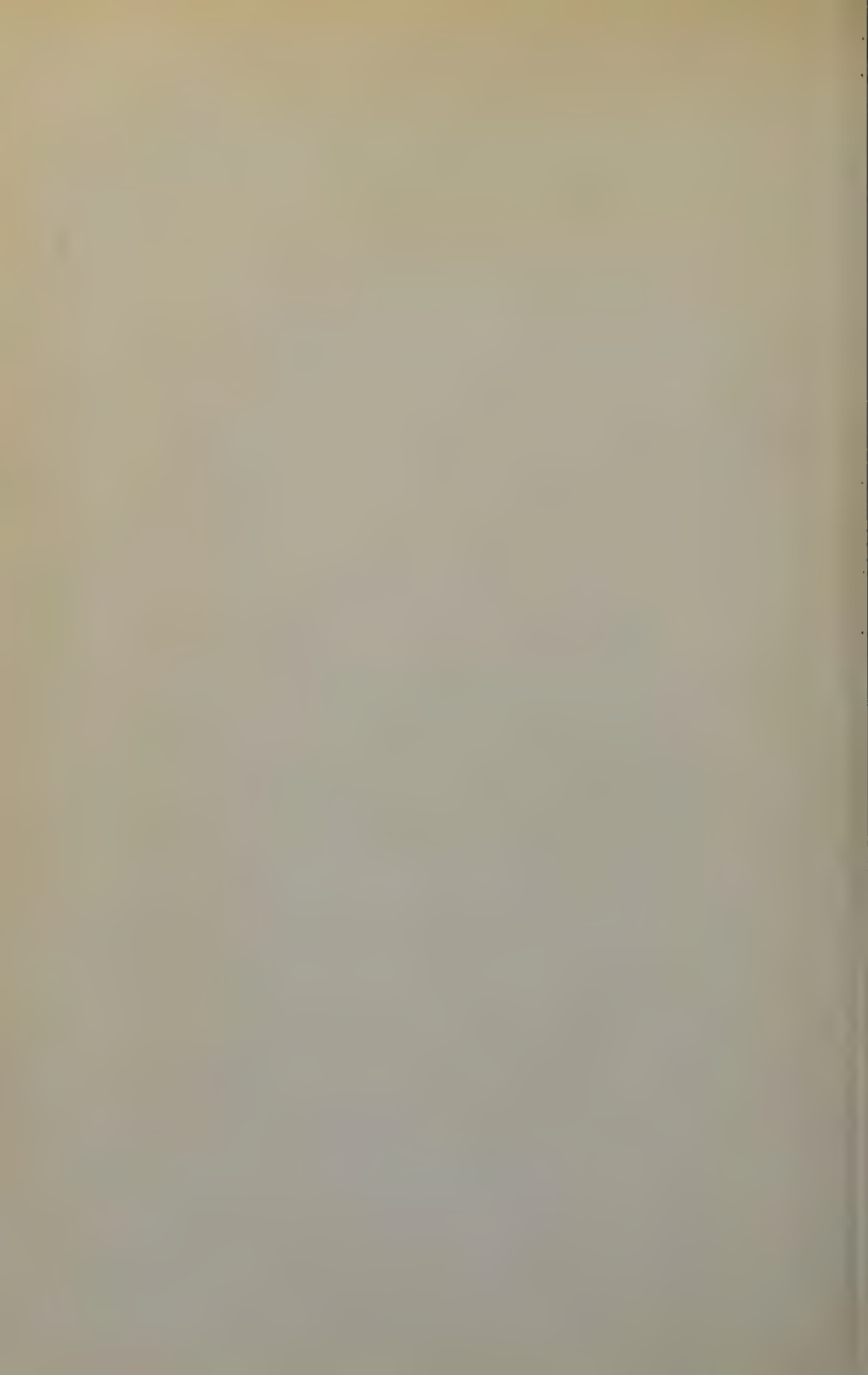
CHURCH BUILDING RESTORED

HARDLY had the new building been completed before there were voices asking that the church itself be restored and adorned. Twenty years previously, during the rectorship of the Rev. G. M. Armstrong, considerable alterations had been made, but it was felt that there was still room for improvement.

Here again it was the ladies who were most anxious that action should be taken. After four years of consideration it was decided to proceed,



CLERGY STALLS



and at the Easter Meeting, 1895, the project took practical form by the ladies asking the men for a thousand dollars to supplement the sum which they had on hand for the purpose. In ten minutes the men very gallantly responded by promising eleven hundred dollars, and a joint committee was appointed to see that the work was carried out in the best possible manner. This committee secured the services of Mr. J. T. C. McKean, architect, and divided itself into three sub-committees to deal with the matters of reconstruction, decoration, and finance.

The work was commenced in July, 1895, and was completed in less than a year. The formal re-opening of the church took place on the first Sunday in November, 1895, after being closed all summer when the alterations were taking place. The work was carried out under the supervision of the architect, Mr. J. T. C. McKean who designed the chancel window, which was being constructed in England by Messrs. Clayton and Bell, but did not arrive until a later date. The general contractor was Mr. Edward Bates, while the painting was carried out by Mr. C. H. Johnston.

The old box pews in the galleries had been taken out and more modern ones substituted. The windows, both side and front, had been filled with "Cathedral plate glass." The vestibules altered, and more comfortable stairs built leading to the galleries. The organ had been cleaned and tuned and an electric blower installed. A very handsome brass lectern was presented by Mr. Arthur Thorne in memory of his mother. A brass book-rest for the Holy Table was given by Mr. G. S. Fairweather in memory of his father. A beautifully carved Holy Communion Table was presented by the rector. This remains, probably one of the finest pieces of work of its kind in the Church in Canada today, both as regards design and finish. It was given in memory of the rector's father, the Rev. Francis de Soyres, of Exeter, England. Two chancel chairs, one for the Bishop, with an Episcopal Mitre carved on the high back, and one for the rector, were presented by the Senior Girls' Association. The Holy Table and the two handsome chairs were the work of Messrs. J. & J. D. Howe.

New oak panelling round the end of the chancel, and six magnificent clergy stalls were built by Messrs. Haley & Co.



HOLY COMMUNION TABLE AND BISHOP'S CHAIR

Two hymn boards of pleasing design were presented by Messrs. J. & J. D. Howe; and a carved font cover, the work of Mr. John Rogerson, was presented by the Young Men's and Boys' Association, while a new chancel carpet was given by the Senior Girls' Association.

THE RIGHT REVEREND

MAURICE SCOLLARD BALDWIN, D.D., THE LORD BISHOP
OF HURON, PREACHES

IN THE morning a large congregation assembled, and in the evening the church was crowded. On both occasions the Right Reverend Maurice Scollard Baldwin, the Lord Bishop of Huron, was the preacher. At that time Dr. Baldwin was "known to all members of the Church of England as one of its foremost pulpit orators, and the leader of its Evangelical section." At the morning service Dr. Baldwin's text was Psalm cxviii, 23: "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvellous in our eyes." He said that "the great advantage of living in the nineteenth century is that we can not only see the prophecies, but their fulfilment, and can judge ourselves of the accuracy

of the divine records. This is the more important as there are so many in this age likely to challenge the doctrines of our common faith. No passage in the Old Testament has been more frequently quoted than this, and there had never been, in the past or present, any difference of opinion as to the Being represented by the stone. Both the Jews and the expositors agree that by the stone no other was meant, nor ever can be meant, than the Stone which God laid in Zion for a Foundation, that precious Corner-Stone — Jesus Christ, our Lord. This prophecy, therefore, is a distinct challenge to the world. It was uttered by David one thousand or more years before the birth of our Lord. Looking today over this vast reach of time, nearly three thousand years, let us ask ourselves for the confirmation of our faith and for the building up of souls in the Church, is it a matter of fact that the Stone which the builders refused has indeed become the Headstone of the corner? If it be true that there is One governing power, One central figure in the Church, and if that figure is the Lord Jesus Christ, it becomes important that each one examine for himself whether he be in the

faith, and whether he be so founded upon that Rock that, when the King shall come whose right it is to reign, he may stand accepted in His sight.

Some may look upon the Word of God as an accumulation of books, divided into the Old and New Testaments, but one taught by the Holy Spirit sees in this Book three distinct histories, and these three revolve round one common centre, and that is the Stone of which we read. Israel today is stumbling upon that Stone, for they have turned their backs upon the Light of the world and say the Messiah has not yet come. We point to Jesus Christ, but the Jew mumbles his creed and stumbles upon this Stone and cannot see the loveliness that is in that Face, nor grasp the power that dwells in Him, and so he stumbles.

We turn to the Church, and hear the Church singing

‘The Church’s one foundation
Is Jesus Christ her Lord.’

The Church is saying that that Stone upon which Israel is stumbling is her Foundation. Then we come to the nation, and find that governmental authority is to be destroyed by this

Stone. That Stone over which poor Israel stumbles, and upon which the Church is built, is that Stone which is to trample in the dust all human authority and power. It is the Lord Jesus Christ. The builders rejected the Stone. The corner-stone must be goodly and strong; the corner-stone of the Temple, lately found, had these qualities, it was the type of the Lord Jesus Christ. The builders, the men who rejected Jesus Christ, were not ignorant men; they were learned and patriotic Jews and they had read the Holy Scriptures; these men rejected Jesus as not being the Messiah, and yet He loved His own land and wept over it, and said, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!'

This was in the year A. D. 33, and we are living in A. D. 1895. Pilate acknowledged Him King; all the other kings of that time are forgotten but Jesus. There was, at that time, no King so unlike royalty, His only crown a crown of thorns, and yet He said He was a King. All

the other kings have passed away, but today Jesus is the mightiest King upon the whole earth.

Why is He the mightiest King? Because of His resurrection from the dead; because of the value of His atoning blood; because of His second advent. We have never seen a man who has risen from the dead, so we look up and see Him who has risen and liveth forever and ever. This is the power of the gospel; it is a stupendous fact that infidelity cannot wrestle down, and the world cannot obliterate.

Then, go to a dying man. He does not want to go through the whole creed, he does not want the depths and heights of theology; he wants you to sit down and tell him just that the blood of Jesus Christ will take away his sins, and that if he will believe, the blood of Christ will cleanse him from his guilt; and, lastly, the coming of the advent of our Lord Jesus Christ. Our Lord Jesus Christ is in the past and the future. He was the Coming One, and now in the nineteenth century He is the Coming One. He will come again, and we will look upon Him."

In closing Dr. Baldwin appealed earnestly to all, especially young men and women, to build

upon this Rock, for blessed are all those that trust in Him, "the Lamb of God Who taketh away the sins of the world."

In the evening the Bishop took for his subject "The Advocacy of Christ," speaking from the text I John ii, 1. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

The music furnished by the choir, under the leadership of Mr. Ford, was worthy of the occasion, including Wesley's famous anthem, The Wilderness, grandly rendered, and a very beautiful "Te Deum," specially composed for the occasion by Mr. Ford. But, perhaps, the splendid congregational hymn-singing was a not less distinguishing feature. The "Old Hundredth," and the German chorale, "Now thank we all our God," together with the well-known strains of "When I survey the wondrous Cross," contrasted with the more modern treatment of Bishop Howe's "For all the Saints."

NEW MEMORIAL PULPIT AND READING DESK

ON ADVENT Sunday morning, 1895, the new memorial pulpit and reading desk were both used for the first time. They were

erected by Messrs. Hogemann & Co. of New York, and besides being splendid specimens of art work in brass were the first of the kind in the province.

The pulpit was presented by Mrs. George F. Smith in memory of her husband, and the reading desk by Mr. C. M. Bostwick, at that time a member of the Vestry, in memory of his daughter Elizabeth. Fuller references will be found under Section VIII of this volume.

NEW CHANCEL WINDOW

AT A LATER date the magnificent new chancel window with its superb colouring and interesting subjects was erected and was recognized as being second to none in the province. It is divided into five main sections vertically, with three main sections longitudinally. The lower sections longitudinally depict scenes in the early life of the Saviour, and are full of interesting detail. The central sections represent:

1. St. Matthew, and bears at the foot the inscription: "To the glory of God, and in memory of the Rev. J. W. D. Gray, D.D., Rector of the Parish of St. John, who died February 1st, 1868, aged 70 years.

2. St. Mark, bearing the inscription: "To the glory of God and in memory of the Rev. George M. Armstrong, M. A., 34 years Rector of this parish of St. Mark, who died October 12th, 1889, aged 71 years."

3. The Good Shepherd, bearing the inscription: "To the glory of God, and to record the restoration of this Church — erected 1824, enlarged 1872, restored 1895 — John de Soyres, M. A., Rector.

4. St. Luke, bearing the inscription: "To the glory of God and in memory of Annie Walker Robertson, who died June 21st, 1895, aged 48 years."

5. St. John, bearing the inscription: "To the glory of God and in memory of the Honourable Ward Chipman, Chief Justice of New Brunswick, who died November 26th, 1851, aged 65 years."

In the tracery immediately above these main sections are a multiplicity of figures representing many of the greater prophets of the Old Testament: Isaiah, Jeremiah, Daniel, etc., as well as angels and other ecclesiastical symbols. The whole window is similar to those which may be seen in English cathedrals and parish churches, and the rich deep colouring obtained by the use of the highest grade of English antique glass is exceptionally fine and holds the visitor's gaze entranced.

The congregation will always feel deeply indebted to Mr. James F. Robertson for the

great interest and trouble he took in connection with the choosing and purchasing of this, the finest of our memorials.

Questions have often been asked regarding the meaning of the symbols, and so it may not be out of place to give a brief description of these. We are indebted to three sources of information in this matter.

1. "Sacred and Legendary Art," by Jameson.
2. A note in "Parish Magazine," by Rev. J. de Soyres.

3. Notes from the makers of the window, Messrs. Clayton & Bell, London, England.

St. Matthew is represented with a book — his Gospel — in the one hand and a money box in the other, referring to him as a publican, or tax collector at the receipt of custom.

St. Mark has a book and pen in his hand, suggestive of his having written the Gospel bearing his name. It was natural that this panel should have been dedicated to the first rector of the parish of St. Mark.

The central panel depicts the Saviour as Pastor Bonus — the Good Shepherd — with the shepherd's crook in the one hand and bearing a

lamb in the other with its head resting upon the Shepherd's breast, while sheep are by His side. This panel was naturally the one chosen to be a record of the restoration of the Church.

St. Luke has his Gospel in the one hand, and a skull in the other, denoting him as "the Beloved Physician." Unfortunately in erecting the window, the central portion of the St. Luke and St. Mark panels got misplaced, hence the inaccuracy revealed in these two sections of the window.

St. John has a book — his Gospel — and a chalice with a serpent issuing from it. This serpent has caused much perplexity to visitors, but it is usually incorporated into any picture of St. John. There are several explanations of the serpent in this connection but they probably all come from one common source. The following are versions of the legend:

1. That an attempt was made while St. John was at Rome to poison him with the sacramental wine, but he drank it without injury, and from the cup issued a serpent which fell dead at his feet. This story is found in the writings of Isidore.

2. That the Emperor Domitian ordered St. John to drink poison. The very cup used on this occasion being

still, it is said, preserved in the Church of St. Croce at Rome.

3. That St. John was challenged by the High Priest of Diana at Ephesus to prove the truth of his doctrine by drinking the poison, a test from which he emerged triumphantly, no evil having power to harm him, while the Priest of Diana fell dead.

4. That the "Cup" refers to the words of the Saviour in St. Mark x, 39.

CHAPLAIN 3RD N. B. HEAVY BRIGADE, C. A.

EARLY in 1898 Mr. de Soyres was gazetted as Chaplain of the 3rd N. B. Brigade, Canadian Artillery, and thereafter preached the sermon on the occasion of their annual church parade to St. John's Church.

THE WILLIAM WALLACE TURNBULL BEQUEST

IN DECEMBER of the year 1899 the Vestry was informed of the magnificent legacy of ten thousand dollars, left to the church for the benefit of the poor under the will of the late William Wallace Turnbull, a member of the congregation who had passed away in June of that year.

CHAPTER XIV

PAROCHIAL MISSIONS

DURING the rectorship of Mr. de Soyres at least three parochial missions were held. One by the Rev. Canon Hay Aitkin, M. A., of England; one by the Rev. H. Percy Grubb and Mr. Eugene Stock, who were delegates of the Canadian Church Missionary Society; and one by the Rev. John Richardson of Winnipeg, who afterwards became rector of Trinity Church, Saint John, and Bishop of Fredericton. Each and all of these missions made a lasting impression, and were richly owned by God in spiritual strengthening of the congregation.

THE RECTOR HONOURED BY THE UNIVERSITY OF
CAMBRIDGE

MR. DE SOYRES made three trips back to England, in the years 1898, 1900 and 1903. The first visit was of a month's duration only and taken at the special invitation of the University of Cambridge to deliver the Commemoration Sermon on the occasion of the 550th anniversary of Gonville and Caius College, June 22, 1898.

Taking for his text Hebrews xii, 1. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses * * * let us run with patience the race that is set before us." He spoke of the inspiring force which that great "cloud of witnesses," the past worthies of the college, bring to bear on the practical life of its members.

It was a brilliant oration and worthy of the occasion.

AN HONOUR FROM THE UNIVERSITY OF
NEW BRUNSWICK

VERY SHORTLY after his return to Saint John, he attended the "Encoënia" at the University of New Brunswick at which the honorary degree of LL. D. was conferred upon him by the university.

It is almost superfluous to comment on his love of reading. Referring to this side of his life his daughter writes, "All the standard works of English, French and German literature, were represented on the shelves of his library, which was one of the largest in Saint John. He read exceedingly rapidly, digesting several volumes within a day in addition to his other work, and

owing to his remarkable memory, his reading was never wasted time. In this manner he laid up his store of knowledge, later embodied in popular lectures on such subjects as 'Thoughts on Art,' 'Bismarck,' 'Church Music,' 'Thackeray,' 'Phases of English History,' 'Tennyson,' 'Cardinal Newman,' 'Samuel Johnson,' etc. The majority of these addresses he prepared very rapidly, sometimes within a few hours of the time of delivery, and they were given often from the sketchiest of notes."

It is probably correct to say that there was no man of more general culture in the community, or who would be listened to with greater readiness than Mr. de Soyres. The editor of the "Saint John Globe" wrote in February, 1905, "Upon whatever subject he spoke — and he was not an obtrusive man — he spoke as one with knowledge, and he could adorn any subject with a breadth and depth of learning which became illuminating. In any important question, local or general, he took deep interest, because he was interested in mankind, and because his sympathies were with humanity. He was sufficient of a citizen to give his services on all convenient occasions

to matters of a public kind, and whether it was a school closing, a commemorative public dinner, an important public undertaking, his cheery, eloquent voice, his swift flow of language, his literary allusions, and his historic illustrations, at once excited admiration and disclosed the working of an active and an energetic mind."

As an after dinner speaker he was without peer. His weight of learning was lightened by reason of his flashing wit and enthusiasm of manner. Other phases of his personality might be touched on, such as his love for Art, for music, for all manner of games both indoors and outside, his talent for drawing and caricature which is revealed in his sketches in "Parish Notes;" and his great love for animals. We are told that never a stray kitten went unfed while he could find the wherewithal to sustain it. His delight in children found expression in innumerable trips to the country, picnics and other childish treats. One member of the congregation who participated in many cricket matches and "outings" into the country under the guidance of Mr. de Soyres, assures us that while the rector was "splendid" with the children, he manifested a strong preference for boys.

The following original rhyme is a good illustration of his flashing wit. It is only right to state, however, that it was not written for publication but for his own entertainment, and was scribbled on the back of an old letter which his daughter found quite recently when examining his papers and diaries for information to send to the writer of this volume.

“Upon being asked by Dr. Macrae, on behalf of the Mechanics’ Institute Committee to repeat my lecture on Dr. Johnson:

Dear Doctor, to repeat my lecture,—
(I really can’t refrain conjecture
You mean this as a piece of fun?)
In honest truth, it can’t be done.
‘Non bis in idem’ says the law,
So I apply this wise old saw.
There are some things that bear repeating
In church and school and public meeting;
There are some dishes we can eat
From day to day, nor scorn the treat;
But there are topics, ’tis well known,
When once set forth, best let alone.
‘Haec placuit semel,’ wrote the poet,
And this holds good, and you well know it!
St. Andrew’s Day all Scotsmen love
And rank it far all days above,
But once a year’s enough for that,
For haggis, speech and Glenlivat.*

*Glenlivat is the name of a famous Scotch whiskey, which was then (if not now) known and even tasted in Canada. The reference is intended as a “hit” at Dr. Macrae, who was a son of Scotia.

So let old Samuel Johnson rest,
To take new topics is far best;
I think the people had enough
Nor care for more of my poor stuff.
And even if it really was,— well
Let 'em go and read their Boswell!"

HIS CHURCHMANSHIP

MANY have testified to the fact that Mr. de Soyres possessed a voice of rare musical quality, which invested whatever he read aloud with a majestic beauty. The church services were touched by his manner of delivery with a dramatic note of grandeur that rarely failed to thrill his hearers. It is recorded of him that "No man could be more free from ecclesiastical exclusiveness. His personal affiliations were with the Evangelical school of the Church of England. But in his preaching he might have been called a broad Churchman, though not an extreme one. A man of quick and keen sympathy and of an impulsive temperament, full of generous deeds and helpful words. He was always ready to assist a good cause or a needy person. In many ways and on various

occasions Mr. de Soyres sought to bring the religious bodies within the sphere of his influence, into closer comradeship." Proof of this is strikingly found in the fact that, after the Mission Church in Paradise Row had been established, Mr de Soyres not only held out the hand of Christian brotherhood to the Rev. J. M. Davenport, the priest in charge, but accepted his invitation to preach for him. Like his predecessor, the Rev. G. M. Armstrong, he did this when most of the other clergy in the city kept aloof.

Then, as always, St. John's Church stood simply for loyalty to the spirit and teaching of the Church of England as found in the Book of Common Prayer and the Thirty-nine Articles. While very definite in its Protestant position it has upheld the true Catholic spirit without fear or favour, and with that Christian charity which is the very bond of peace and goodwill.

THE CALL OF DEATH

DURING the last week of January, 1905, Dr. de Soyres fell ill, but made light of it, and was able to take the services in the church on Sunday twenty-ninth, and it was not until Friday,

February 3, that he was taken to the hospital where an operation was performed at 5.00 o'clock, and about 11.30 p. m. he passed to his reward. The news came as a painful shock, not only to the members of his own congregation, but to a vast multitude of others in the city and province.

An editorial in the Saint John "Sun" the next day closed with the remark, "A city like ours, which does not abound in men of letters, could ill afford to lose such a man, even if it did not at the same time lose one of its foremost clergymen, and one of the kindest-hearted of its people."

In his diary, and in his correspondence just prior to his death, there is little sign of any such tragic happening. His writing was as firm and characteristic as ever, and only a few references in the diary give any hint as to bodily distress.

His last sermon, delivered on January 29, 1905, was taken from the text, "And Saul arose from earth." This sermon was delivered from notes based upon six headings and a conclusion, the closing words, aptly appropriate here, being as follows:

“It is not enough for us to be hero-worshippers, we must be hero-imitators. The formula for saints and heroes is meant for the whole earth, not for the favoured few. *We* must all arise from the earth, with spiritual help, for the infinite variety of human conditions is measured by an equal variety of spiritual aids. The earth’s outlines vary, as we all know, from mountain to valley, from moorland to forest and swamp, yet whether exalted on mountain-top of popular recognition, or degraded in the swamp of satisfied desire, we must all arise from the earth. Let Paul’s example and his words cheer us.”

IN MEMORIAM.

REV. JOHN DE SOYRES, M.A., LL.D.

RECTOR OF ST. JOHN’S CHURCH,
SAINT JOHN, N. B.

“I believe in the communion of saints.”

“Dark, dark, dark. Afar shone the myriad planets,
Cold was the winter night and drear, with no moon to
lighten.
God, from the courts of Heaven, had sent forth the mystic
angel
Mortals so misinterpret, calling him Death in terror.
Midnight drew on and deeper, deeper the chill, white
silence.

All in a moment the world became indescribably poorer,
 Gray was old earth and sombre, mourning that voice of
 music,

Mourning the strong, clear words of truth which those lips
 had uttered.

But to the heavenly mansions the great life-angel returning
 Brought with joy from the trials of earth and its narrow
 precincts

Into that mighty peace and the love that passeth knowledge,
 One whom the Master needed for better work in the home-
 land.

* * * * *

Sabbath once more. The old Church is saddened and
 heavy with mourning

Robed in her garb of black she seems forsaken and widowed.

Strange, is it not, to hear the voices of other pastors,

Speaking of him we love who has passed so suddenly from us.

Only a week ago he was with us in health and vigor;

Grand were the words he uttered in power at night from
 that pulpit;

Still rings the message afar in echoing tones thro' the
 arches

As a prophetic utterance, the last we should hear from our
 rector —

'Saul arose from the earth,' even then was the shadow
 falling

Over our parish life, but no one had noted its import,

No one dreamed that our Saul was speaking his final
 message

As a mortal to men, as pastor to us, his people.

* * * * *

Orator, friend and pastor, back from the Great Eternal

Come the words of thy message and echo the voice of thy
 influence;

For what we are is greater than all we have ever uttered,
But what we have uttered rings on in an ever-widening
circle,
Reaching its influence afar to lives we have seen and know
not.
Thus, by what we appear will be judged the life of our
rector.
True, the whole world has known and regarded his great-
ness of talent,
Broadness of mind and learning, his depth of wisdom and
culture.
Kindness of thought and impulse, and generous help of the
needy.
Never a mortal could hear that voice in its eloquent diction,
Pouring forth swift-winged words in the glorious tones of
sweet music,
Flowing resistless and free with the rhythm of cadences
perfect —
Never a mortal could hear, but he longed for those accents
to linger,
Longed that those glorious tones might be held in his
memory forever.
Many the countries and climes that have known him, that
loved him, that mourn him;
But unto us has been given to hold him the closest, the
longest.
From our city he passed, and we guard the great soul's
casket.
Let us honour him, then, by lives that shall prove him
noble,
Worthy his title revered, and safe in the love we bear
him.
Rector only of us, and remaining our rector forever,

Waiting for us in the Homeland whither our footsteps are
 hastening.
 Ever the full, deep tones of that voice melodious shall
 cheer us,
 Strong, triumphant, and true as the perfect chords of an
 organ;
 Ever his earnest words shall strengthen our hearts to the
 warfare;
 Ever his life shall live again in the life of his people,
 Until we all are gathered from time to the great Hereafter.
 For, what is past, or present, but part of God's grand
 Eternal?"

LIST OF THE PUBLISHED WRITINGS OF
 THE REV. JOHN DE SOYRES.

1. "Revolution and Reaction." A prize essay published in 1871.
2. "Montanism and the Primitive Church." Published 1878.
3. "Pascal's Provincial Letters." Published 1881.
4. "Christian Reunion." (Hulsean Lectures for 1886) Published 1888.
5. "Word Book for Students of English History." Published 1891.
6. "The Children of Wisdom," and other sermons. Published 1897.

* * * * *

NOTE.—His last published writing was an article in the "Queen's Quarterly" Review, entitled "Ethics of Religious Controversy," which appeared in January, 1905.

SECTION IV

**The Reverend
Gustav Adolf McRobie Kuhring**

Canon of Christ Church Cathedral, Fredericton, N. B.
Fifth Rector of St. John's Church

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CHAPTER XV.

THE CHOICE OF A NEW RECTOR.

ON THE death of the Rev. J. de Soyres, several meetings of the congregation were called to consider the choice of a new rector. At the first meeting over twenty names were proposed. At subsequent meetings, for various reasons, the number gradually narrowed down until, at last, five names only remained. These were, according to press notices of the time —

Rev. F. E. HOWITT, of St. George's Church, Hamilton, Ontario.

Rev. G. C. WALLIS, of Lunenburg, N. S.

Rev. W. F. FITZGERALD, of Lyndhurst, Ontario.

REV. STANNAGE BOYLE, of Christ Church Cathedral, Montreal.

REV. G. A. KUHRING, of Toronto.

H. W. de Forest occupied the chair, and O. A. Burnham acted as secretary. It was stated that the Revs. F. E. Howitt, G. C. Wallis, and W. F. Fitzgerald had withdrawn their names, and therefore only the names of the Revs. Stannage Boyle and G. A. Kuhring would be considered as before the meeting. Voting then began, and it was

announced that a two-third vote of those present, entitled to vote, was necessary for the selection of either candidate. The Parish Hall of the Church, in which the meeting was held, was filled to capacity, and a considerable overflow was gathered in the gallery overlooking the Hall. The number of members present, entitled to vote, was sixty-two.

On the first ballot, Mr. Kuhring received forty-one votes; a number of blanks being found among the ballots, it was readily seen that Mr. Kuhring was the choice of a large majority, and his nomination and election were then made unanimous.

PREVIOUS TRAINING.

THE Rev. G. A. Kuhring was the son of Mr. Carl Kuhring, a merchant in Quebec. His mother was Janet McRobie, of Scottish parentage.

Born in Quebec city, he was baptized in Holy Trinity Cathedral, and as a boy sang as a chorister in St. Matthew's Church, whose rector, the Rev. Charles Hamilton, later became Bishop of Niagara and Archbishop of Ottawa. In after years Mr. Kuhring was wont to speak most



THE REVEREND GUSTAV ADOLF McROBIE KUHRING
Fifth Rector of St. John's Church

thankfully of the religious influence and wise discipline by which his youth was surrounded.

In his early days he manifested a gift for music, and this talent was carefully trained — his particular preference being the violin.

At a tender age he took part in many musical associations for which, in those days, Quebec was noted.

After passing through the ordinary schools he attended a Business College, and from thence entered the insurance office of Mr. John Laird, Quebec.

It might be said that for a number of years, about this time, Mr. Kuhring's energies seem to have been divided between the insurance office, where he won success due to his conscientious work and genial manner, and the Young Men's Christian Association, where he rendered valuable service as a member. He also joined the 8th Royal Rifles.

In the Y. M. C. A. he showed unusual qualities of leadership which led to his being invited to give up business and enter upon the duties of Assistant Secretary of the Y. M. C. A. in the very important centre of that work in Montreal. He

resigned his position in the insurance office and accepted this new field of service.

After his death, his wife found amongst his papers, an address of high appreciation and affection by the officers and men of the 8th Royal Rifles, which was presented to him on his departure from Quebec, while their band played him to the railway station on the day he left for Montreal.

Thus at the early age of twenty-one years, Mr. Kuhring said farewell to his father's home and the historic city in which he had been born and brought up, to enter upon his duties as Assistant Secretary of the Y. M. C. A. in Montreal.

He laboured amongst the young men of that great metropolis with such conspicuous success that, at the end of three years, he received promotion by being called to take the full responsibility for the activities of the Association at Ottawa. It was due, largely, to his faithful and energetic work that the membership and influence of the Y. M. C. A. grew so rapidly that the old building had to be abandoned and a splendid new one with modern equipment was secured.

In both Montreal and Ottawa, Mr. Kuhring forged friendships with many of the clergy and laity of our Church, which were never broken, save by death.

MARRIAGE.

IN OTTAWA he met the lady who later became his wife, Mary Frances, daughter of Wm. Wilson, M. D., Q. C., Law Clerk of the House of Commons.

At the end of another three years Mr. Kuhring resigned his position as secretary of the Y. M. C. A. and entered Wycliffe College, Toronto, in order to be trained for the sacred ministry.

During his undergraduate days he took a deep interest in the life of the college, especially in athletics. His fine physique and happy optimistic disposition made him a favourite amongst his fellow students.

During his college career he gained three prizes. In his Senior Year he assisted Canon DuMoulin at St. James Cathedral, Toronto. After graduating from Wycliffe College in 1889 he was ordained deacon by Archbishop Sweatman, and became curate to the Rev. Septimus Jones at the Church of the Redeemer, Toronto, where he remained for five years.

At this time he also acted as Dean in Residence at the college, where his wife, by her charming grace and personality, proved to be a great help to him in his work amongst the students.

LETTER FROM PRINCIPAL SHERATON OF WYCLIFFE
COLLEGE.

IN 1895 he received the call to succeed the Rev. Henry Grasett Baldwin, as rector of the Church of the Ascension, Toronto. When he had decided to accept this new and important position, he received the following letter from the Rev. Dr. Sheraton, Principal of Wycliffe College, himself an old St. John's Church boy, which shows how highly Mr. Kuhring was thought of, by those with whom he had come into close personal touch.

WYCLIFFE COLLEGE, TORONTO,
February 11th, 1895.

MY DEAR MR. KUHRING:

I need not tell you how sorry I am that you are leaving the College, and how greatly we shall miss you.

In your discharge of your duties as Dean of the college, you have won the respect and affection of all by your faithfulness, unselfishness, and hearty personal interest in the college and in the students, and I am bound to testify

that you have never allowed your work in the college to trespass upon, or interfere with your work as assistant minister of the Church of the Redeemer. To the latter you always, and rightly, held the work in the college to be subordinate. And although I do not profess the same intimate knowledge of your parochial work, I know both from personal observation and the testimony of others, that it has been marked by the same faithfulness, untiring assiduity, and whole-hearted devotion which characterized your work in the college.

Your parochial visitation, your development of parish organization, and your very large and admirably conducted Bible Class, have not been the least among the many good works you have carried on. And beyond the parish, you have taken a most active part in the various organizations and societies devoted to religious work and the maintenance of evangelical truth. To your zealous and active co-operation in the Deaconness' Movement, from its earliest inception to the present time, this new and valuable accessory in parochial work is greatly indebted, and the services you have so generously rendered to it can never be forgotten.

The nearer it comes to the time of your departure from the College, the more keenly I feel it, and the more deeply I regret the necessity which compels it. But I believe you are doing right in the step you are taking.

Personally I owe you many kindnesses which can never be repaid, and your loyal and hearty co-operation in the work of the College has been most helpful, and it gives me pleasure to acknowledge its value and my deep sense of the loss we sustain by your removal.

I earnestly pray that in your new home you may be richly blessed with the comfort of the Divine Presence

and the all-sufficiency of the Divine help, and that your work may be greatly prospered to the maintenance of the truth and liberty of the gospel, and the well-being and salvation of those among whom you are called to labour.

With all good wishes for Mrs. Kuhring and the dear children, as well as for yourself, believe me,

My dear Kuhring,

Yours affectionately,

J. P. SHERATON.

CHURCH OF THE ASCENSION, TORONTO.

HIS LIFE at the Church of the Ascension was a very happy one, and being situated in the heart of the city, gave ample scope for the rector to stretch out a helping hand to many a lonely and sin-sick wanderer upon the sea of life. In these days the congregation was large, and noted for its many activities.

The buildings were of brick, thoroughly up-to-date in their equipment, and entirely free from debt. The rector's stipend was not large, but there were certain benefices and honorariums which augmented it, and the many interests in which Mr. Kuhring was concerned, of which Toronto was the centre, were very close to his heart and inspiring in their association. During his ministry in Toronto he took a special interest

in the inception of the Church of England Deaconess House; and was associated with Mr. Goldwin Smith in the organization of the Associated Charities of Toronto in 1904, serving as its first Chairman.

We do not wonder, then, that when he was invited to succeed the Rev. John de Soyres as rector of St. John's Church, Saint John, N. B., he hesitated. Dr. de Soyres was known throughout the whole Anglican Church as one of her most brilliant scholars and preachers, while, as a Halifax clergyman remarked at the time of Mr. Kuhring's coming to Saint John, "Kuhring has been overwhelmed with difficult work; and has not been able to make the reputation as a preacher which he deserves."

Mr. Kuhring was a man of humble heart, and took up the work at St. John's Church only after arriving at the conviction that so urgent a call as he received was "of God," and that a definite use for his ministry awaited him there.

INDUCTION AS RECTOR OF ST. JOHN'S CHURCH.

ON THE evening of June 23rd, 1905, he was inducted as rector of the parish by Dr. Kingdon, the Lord Bishop of Fredericton, in the

presence of a large congregation. The service was that prescribed in the Book of Common Prayer, and was simple and impressive. From a local paper published the following day we quote:

In the chancel were Rev. Canon Richardson, Rev. G. R. E. MacDonald, Rev. A. G. H. Dicker, Rev. A. W. Daniel, and Rev. Mr. Smith. The ceremony commenced with the Bishop sitting in his chair at the chancel steps, and after announcing the purpose of the service, he presented Mr. Kuhring, who was kneeling in front of him, with the Bible and Book of Common Prayer.

The first lesson, from Ezekiel xxxiii, 1-9, was read by Rev. Canon Richardson. Rev. Mr. Daniel read the second lesson.

The Bishop took as the subject of his discourse, Acts vi, 3: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

The Bishop briefly touched on the different teachings which developed out of the different renderings of this verse, some authorities substituting ye, for we. From this grew the practice of the Congregational Church which allows its members to appoint its own clergy with absolute freedom. Continuing, the Bishop referred to the power which the laity have in the Episcopal Church. When ordination takes place the people are asked by the Bishop if they know of any reason why the applicant should not be ordained deacon, or priest, as the case may be. If they know a reason, and fail to speak out, the responsibility devolves upon them and not on the Bishop or Church. His Lordship expressed his pleasure in performing the sacred office of instituting the Rev. Mr. Kuhring. He called upon the congregation to do everything in their

power to help their new rector and to support him in every possible way. Such a course will redound to them in blessings.

The service was concluded with the benediction by the Bishop, and afterwards Rev. Mr. Kuhring was heartily welcomed by many members present.

CHAPTER XVI

THE BIBLE IN PUBLIC SCHOOLS.

ON HIS arrival in Saint John, Mr. Kuhring not only threw himself whole-heartedly into the work of the parish but at once identified himself with various organizations of the Church outside the parish. He particularly devoted himself to the Sunday School Teachers' Association, was a member of the Diocesan Synod, and amongst other things sought to introduce the teaching of the Bible in public schools.

LARGE BIBLE CLASSES.

ONE OF his first and most successful efforts was a Bible Class for men. Beginning with thirteen, present at its first session, it increased steadily in numbers, until on the 2nd of April, 1906, two hundred and seventy-one names were on the roll, and the attendance had reached the record mark of 172. The following year he began a similar class for women, and again the numbers



THE BOWYER SMITH MEMORIAL WINDOW



THE DE SOYRES MEMORIAL WINDOW

attending were extraordinarily good. Before the close of the first year three hundred and thirty-five members had been enrolled. It was a splendid achievement to have over five hundred men and women coming, more or less frequently, to Bible Study classes, and some one hundred and sixty attending all the sessions.

About this time several Memorials were given to the church which should be mentioned here, but further information will be found in Section VIII.

THE REV. J. DE SOYRES MEMORIAL WINDOW.

IN SEPTEMBER, 1906, a beautiful stained glass window was placed in the south nave of the church, to the memory of Dr. de Soyres, and given by the women of the congregation.

THE MR. AND MRS. BOWYER SMITH MEMORIAL WINDOW.

AT THE same time another beautiful window was placed in the north nave of the church, in memory of the first couple married in the church. The lower portion of this window was given by the family of Mr. and Mrs. Bowyer Smith, while the upper portion was given by the Church Workers' Association.

Both these windows were made in Munich, Bavaria, by the well known makers, Hayes & Co., and are particularly fine specimens of German stained glass window craft.

TABLET TO THE MEMORY OF THE REV. J. DE SOYRES,
M.A., LL.D.

AT THIS time a brass mural tablet was placed on the chancel wall by the vestry in memory of the Rev. John de Soyres, and a handsome monument was erected in Fernhill Cemetery by members of the congregation to mark the grave of their late beloved rector.

BEQUEST FROM MRS. JULIA C. TURNBULL.

A BEQUEST of \$2,500.00 from the late Mrs. Julia C. Turnbull was received by the vestry, upon trust, in 1907. The money was to be invested and the income to be used toward the relief of the poor within the city of Saint John, as the rector, church wardens, and vestry may direct. This amount was invested, along with the handsome bequest of Mrs. Turnbull's husband, the late Wallace Turnbull, in suitable securities. Fuller particulars will be found in Section IX.

PAN-ANGLICAN CONGRESS.

THE GREAT Pan-Anglican Congress was held in London, England, in June, 1908, and Mr. Kuhring had the honour of being a delegate from the Diocese while Mrs. Kuhring was sent as a representative of the Diocesan Branch of the Woman's Auxiliary. The congregation showed their appreciation of their rector by presenting him with a purse of gold to cover his expenses. Besides this, the parish contributed \$1,554.00 to the Pan-Anglican Fund, which was the largest amount given by any parish in the Diocese.

DUPLEX ENVELOPE SYSTEM

THE DUPLEX envelope system was started in 1908 with very successful results, and is still in operation.

A survey of the years indicate that the work of the parish was never in a more flourishing condition than at this time.

CANADIAN CHURCH HYMNAL

FOR YEARS it had been felt throughout the Church in Canada that to have one comprehensive and official hymnal for use in the Church,

instead of a variety of books, would be a great advantage. In order to bring this about a Committee was appointed by the General Synod to compile such a book. One member of the parish, Mr. William Munson Jarvis, had the distinction of being elected to that committee, and rendered valuable service at its meetings. Some idea of the thoroughness of Mr. Jarvis' work in this connection is witnessed to by the large collection of hymn books he made, and which his children presented to the Church after his death. As soon as the new hymnal was published it was adopted by the vestry and met with almost universal approval by the congregation. In the report which Mr. D. Arnold Fox, organist and choir master, made in 1910 we find the following statement:

"The new hymnal has now been in use for six months, Sunday, October 3rd, 1909, marking the date of its inauguration in this parish, and to St. John's Church, we believe, belongs the distinction of being the first parish in the diocese to bring the hymnal into actual use in the services of the Church."

VASSIE MEMORIAL FUND

ABOUT this time, also, in April, 1910, Mrs. Wm. Vassie, Sr., and her son, Mr. William Vassie, and her two daughters, Mrs. W. E. Foster and Mrs. W. M. Bancroft, gave the sum of two thousand five hundred dollars "in trust," to be known as the "Vassie Memorial Fund," the interest of which to be used for "the necessities of the poor," but disposition of the same to be left entirely in the rector's hands "as to how the money shall be used as long as it is for the poor." Needless to say this generous gift was most gratefully accepted, and year by year it brings comfort and help to many a hard pressed traveller along the road of life.

The fund is in memory of Mrs. Vassie's husband, and their daughter Charlotte. A detailed extract from the minutes found in the vestry records dealing with this fund, is given in Section IX.

SURPLICED CHOIR

THE YEAR 1912 was a year of much searching of heart and great anxiety for the rector, as it was in that year that a surpliced choir was introduced, "at the request of an overwhelming majority of the attendants of the Church."

Unfortunately, while in the Church, as in the State, we have majority rule; that does not mean that the minority is always willing to accept the decision of the majority in the spirit of meekness and good will, and in the Church the rector inevitably suffers most as Mr. Kuhring found. In this year also the interior of the church was repainted and redecorated.

ST. JOHN'S CHOIR AT OPENING OF CATHEDRAL

WHEN Christ Church Cathedral, Fredericton, was re-opened after the fire in August, 1912, an invitation was sent through the rector to Mr. D. Arnold Fox, and the choir of the church to provide, with the assistance of the Cathedral choir, the choral forces. The invitation was readily accepted, and the whole choir, numbering nearly fifty voices, travelled to Fredericton for the occasion. It is recorded that, not only were the Bishop and Dean delighted with the devotional and inspiring music rendered on that occasion, but His Royal Highness, the Duke of Connaught, who was present, expressed himself as highly pleased with the music throughout. Thus, in a new way, did St. John's Church reveal

its large-hearted loyalty to the Bishop and the Diocese in time of need.

CHAPTER XVII

A NEW ORGAN

THANKS to the ardent advocacy and warm interest shown for years by Mr. George A. Kimball, there grew up what might be termed a "congregational consciousness" that a new organ was an immediate need. Then, when the time seemed opportune, Mr. R. Downing Paterson, Chairman of the Music Committee, took the matter in hand and, as the result of much persistent labour and enthusiasm, was mainly responsible for the installation of a fine new organ in the fateful year that the Great War broke out.

Mr. Fox, who was known far and wide for his artistic and technical gifts, drew up the specification, which was judged by experts, and reported upon as "a perfect specification and in every part well balanced — there are no fads." Mr. Fox inspected each part of the structure before it was erected, and pronounced it to be of the best workmanship and artistic skill. When built it was considered "the most up-to-date and effective organ east of Montreal." The complete specification will be found in Section IX.

The opening recital was given on March 27th, 1914. The programme of the recital was as follows:

ST. JOHN'S CHURCH

RECTOR — REV. GUSTAV A. KUHRING.

ORGANIST AND CHOIR MASTER — D. ARNOLD FOX.

Friday, March 27, 1914, 8 p. m.

ORDER OF SPECIAL SERVICE AND ORGAN RECITAL.

ON THE OCCASION OF

THE INAUGURATION OF NEW ORGAN

Built by Warren Church Organ Co.

INAUGURAL HYMN.

F Hark! hark! the organ loudly peals,
 Our thankful hearts inviting
 To sing our great Creator's praise,
 Both rich and poor uniting!
 Ye heaven and earth rejoice!
 And every heart and voice
 Your joyous strains upraise
 In notes of endless praise
 Before His Throne for ever!

Hark! hark! the organ loudly peals,
 Our thankful hearts inviting
 To sing the praise of Christ our King,
 Both rich and poor uniting;
p { Who left His Throne on high,
 And lowly came to die.
cres. { That we from earth might rise,
 To realms beyond the skies,
 And live with Him for ever!

Hark! hark! the organ loudly peals,
 Our thankful hearts inviting
 To sing the Holy Spirit's praise,
 Both rich and poor uniting;
p { Who bids us flee from sin,
 And makes us pure within,
cres. { Till warmed with heavenly love,
 We yearn to sing above
 Glad songs of praise forever!

Hark! hark! the organ loudly peals,
 Our thankful hearts inviting
 To high upraise our songs of praise,
 Both rich and poor uniting!
 To God the Father, Son,
 And Spirit, Three in One,
 Till soaring higher and higher
 We join the heavenly choir
 Before His Throne for ever! Amen.

FOLLOWED BY

The order of Evening Prayer to 3rd Collect.

PROPER PSALMS CXLVIII and CL.

MAGNIFICAT. Stainer in A. (Festival Setting).

ANTHEM—"O Pray for the Peace of Jerusalem."

Bass Solo, Mr. A. G. Burnham *J. C. Knox.*

—ORGAN RECITAL—

1. Overture to Magic Flute. *Mozart.*
2. A. At Twilight. *Sellars.*
 B. Allegretto Cantabile. *W. Faulkes.*
 C. Carillon. *W. Faulkes.*

A fugal movement based upon a subject intended to represent Bells or Carillons. Commences with an introduction of 3 full chords suggestive of bells "firing," or pealing all at the same moment. Middle portion is a beautiful Cantabile with arpeggio

3. VIOLIN } A. Elegie. *Ernst.*
 AND } B. Meditation on 1st prelude *Bach Gounod.*
 ORGAN }

Miss Olivia Murray.

4. A. Elsa's approach to the Minster } (Lohengrin) *Wagner.*
 B. Wedding procession. (3rd Act.) }

5. DUET. I will Magnify Thee *Mosenthal.*

Mrs. Bell and Mr. Munro.

6. CHORUS. "Hallelujah to the Father." *Beethoven.*

(From Oratorio, The Mount of Olives).

COLLECTION FOR ORGAN FUND.

- Fantasia in C minor. *Berens.*
7. A. AUBADE. *Bernard Johnson.*
 B. PASSAMEZZO. *Bernard Johnson.*
8. VOCAL. The Light from Heaven. *Gounod.*
 Mrs. G. K. Bell, Violin Obligato Miss Olivia Murray.
9. VOCAL. "It is Enough." (Elijah.) *Mendelssohn.*
 Mr. John Gibson.
10. Fantasia on "O Sanctissima" (Sicilian Mariners Hymn) *Lux.*
11. Processional March "Queen of Sheba" *Gounod.*

BENEDICTION.

CONGREGATIONS OF ST. JOHN'S AND ST. PAUL'S
CHURCHES UNITE

DURING the months of July and August, 1914, the experiment of united services in St. John's and St. Paul's Churches was made. In July all the morning services were held in St. John's Church, and the evening services in St. Paul's Church, Mr. Kuhring conducting both services.

In August, the order was reversed and Arch-deacon Crowfoot was in charge of both parishes. The trial was reported as satisfactory, and the plan has been continued each year since, except that in July, 1925, all the services were held in St. Paul's Church and none in St. John's, while in August St. Paul's was closed and the services were conducted in St. John's. It would be too much to expect that everybody would be satisfied with the arrangement, but it gives opportunity for the development of brotherly love between the people who constitute the two congregations.

A PAROCHIAL MISSION

IN ADVENT, 1914, a Parochial Mission was held in the parish at the instigation of the Bishop, and under the leadership of the Rev. W. W. Craig, B. D., rector of St. Martin's Church, Montreal, and now rector of Christ Church, Vancouver. In his report the following year Mr. Kuhring wrote: "His (Mr. Craig's) presentation of Christ to our souls, so attractive and so masterful, brought with it great blessing * * * much more than we had dared to hope for. Believers were lifted to a higher plane, and wandering souls were reclaimed."

CHAPTER XVIII.

THE GREAT WAR.

AS SOON as the Great War broke out, Mr. Kuhring sought to obtain a commission as chaplain in the Canadian Expeditionary Force, and in November, 1914, he gained his desire. To a man of Mr. Kuhring's temperament, life in the army presented a great opportunity. Physically he was very strong, so that what some men would have called "roughing it," was to him as play. Long marches, constant movement from

one place to another, having to do without the many little luxuries of our civilized life, were all in the day's work to one whose greatest pleasure in life had been to go off to the woods, camping, fishing, and shooting. Not only so, but Mr. Kuhring rejoiced to be amongst men, and because of his ready sympathy and large-heartedness he soon found a warm place in the affections of the men of his regiment. He went overseas from Saint John in 1915, and served as chaplain of the Sixth Mounted Rifles, and later was sent to Lemnos, Gallipoli, where he was chaplain of the Third Canadian Stationary Hospital, serving with distinction. After the abandoning of Gallipoli he was transferred to France, and finally to London, because his Chief, Colonel Almond, felt that he had been overworking and was in need of relief from the more strenuous duties falling to him in France. While at Lemnos he had been seriously ill, and did not regain his strength until he returned to Canada in 1917.

Before leaving for the war zone in 1914, the services of the Rev. Victor Jarvis had been secured as *locum tenens*. Mr. Jarvis was a Toronto boy who had been prepared for

confirmation by Mr. Kuhring when he was rector of the Church of the Ascension in that city. For two years Mr. Jarvis carried on the work of the parish until October, 1916, when he left to take up work in the United States. He was succeeded by the Rev. A. L. Fleming, who remained in charge until Mr. Kuhring's return in 1917.

THE CONGREGATION'S LOYALTY TO THE NATION

DURING the war the congregation displayed the same whole-hearted loyalty and devotion to the establishment of peace on a righteous basis, as did their rector. A perusal of the daily Press of these days reveals the fact that men and women of the parish occupied the leading places in all undertakings for patriotic and philanthropic purposes — national, provincial and civil.

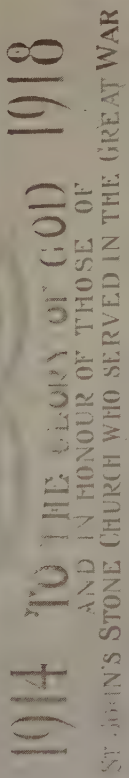
Both Lady Tilley and Mrs. Kuhring were honoured (as were no other ladies in the province) with the Order of Lady of Grace, of Saint John, and of Jerusalem.

When the Nation's Council met in Ottawa for conference, two talented members of the congregation — Mrs. George F. Smith and Mrs.

John A. McAvity — were called to attend. The Premier of the province was a member of our Vestry — the Hon. W. E. Foster; while the Chairman of the Reception Committee that looked after the welfare of the thousands of soldiers passing through our port to join the transports was another member of the congregation, Mr. A. O. Skinner. It is stated that he actually succeeded in personally meeting every train, except one, arriving in our city, on which detachments of soldiers were being conveyed. These are only a few illustrations of how the congregation played its part in the hour of the country's peril.

When the call came the members of the congregation proved themselves to possess, not only ability second to none in the way of leadership, but also the very spirit of Christianity itself by the expenditure of soul and body in heroic self-sacrifice.

Yet, far above all these was the sacrifice of life. The Honour Roll contains a list of one hundred and fourteen names, and, of these, fourteen laid down their lives.



TO THE GLORY OF GOD
AND IN HONOUR OF THOSE OF

ST JOHN'S STONE CHURCH WHO SERVED IN THE GREAT WAR

WE BLESS THY HOLY NAME FOR THESE, THY SERVANTS
WHO GAVE THEIR LIVES FOR A GREAT CAUSE.

"Greater love hath no man than this, that a man lay down his life for his friends."

HERBERT BARR.	WALTER J. HALL.
R. C. BRADSHAW.	FRED E. MANNING.
GILBERT CLIMO.	GEORGE MORRISEY.
WILLIAM S. GRAY.	STANLEY K. MACDONALD
ROBERT GARNETT.	JOHN SCOTT.
JACK HIPWELL.	RONALD E. SHORTT.
JOHN A. HOWARTH.	FRANCIS BASSALL WINTER.

Since that terrible time many have found a new meaning in the words of the prayer for the "Church militant" — "Give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

In years to come it may be asked, was the congregation faithful to the Church in the days of war? and the answer must be in the affirmative. The attendances at the services were very good, and the finances did not suffer because of the extraordinary calls made in connection with the constant appeals for Red Cross, patriotic and philanthropic purposes.

THE CONGREGATION'S LOYALTY TO THE CHURCH.

A FEW months before Mr. Kuhring returned to the parish, an appeal was made for four thousand dollars to pay the balance due on the organ, an overdraft at the bank, and to provide funds for re-pointing the stone work of the tower. In twelve days the sum of four thousand two hundred and eight dollars was subscribed. Thus the people's loyalty was tested and proved to be thoroughly sound.

After Mr. Kuhring's return from the war, several handsome mural tablets were erected in the church, as follows:

These included one to all who wore the King's uniform during the Great War, which may be seen on the south wall of the nave. This tablet was subscribed to by practically every member of the congregation.

One to the memory of Lieut. Frederick Charles Manning, on the north wall. This tablet was presented by his parents, Dr. James and Mrs. Manning.

The Lieut. John Basil Hipwell Memorial, erected by his family on the south wall.

The Lieut. Stanley K. L. Macdonald Memorial, which stands on the north wall over the baptismal font, which was given by his mother.

The Lieut. George Morrisey Memorial, which also stands on the north wall near the family pew, and erected by his parents.

Fuller references to these memorials will be found in Section VIII.

THE JAMES F. ROBERTSON BEQUEST.

THE CORPORATION of the Church received from the executor of the estate of Mr. James F. Robertson, the sum of "\$2,000.00 in trust, to be appropriated and used for Rectory Building Fund."

Also \$500.00 "to be used by the Woman's Auxiliary Branch" for mission purposes. These splendid gifts were duly and gratefully accepted, and used for the purposes specified. A copy of the communication to the Vestry will be found in the appendix to this volume, and reference to Mr. Robertson is made under the title — "The James Fiddes Robertson Memorial Window," Section VIII.

THE ARTHUR WELLESLEY PETERS BEQUEST

UNDER the will of Mr. Arthur Wellesley Peters, the sum of four thousand dollars was bequeathed to the corporation of the church. Then, in a codicil to his will Mr. Peters ordered that part of the residuary estate should be paid to the Church also. Thus the sum of \$7,944.85 was actually received by the Corporation. This amount was used to pay off the "bonded indebtedness on the Sunday School," and applied "to the purchase price and repairs" to the rectory.

Reference to Mr. Peters will be found under "Rector's Stall,—The Arthur Wellesley Peters Memorial." in Section VIII.

ANGLICAN FORWARD MOVEMENT

THE YEAR 1919 saw the Anglican Forward Movement launched and carried through with conspicuous success. Throughout the Dominion over three million dollars were subscribed to this fund for the strengthening and maintaining of the missionary work of the Church at home and abroad.

In complimenting the men of the congregation for their vision and faith in this connection,

Mr. Kuhring said that, while the congregation stood in the list "second in the diocese in the amount given, viz., \$10,000.00, yet it really stands first by several thousand dollars when the two large gifts for Diocesan work, given as Forward Movement effort, are added. We hold the proud record of having given (since December last) to Diocesan and Forward Movement objects, the record sum of over \$20,000.00."

REV. G. A. KUHRING MADE A CANON OF THE
CATHEDRAL

IN MAY, 1919, the Lord Bishop of the Diocese, offered Mr. Kuhring a canonry in Christ Church Cathedral, Fredericton, and Mr. Kuhring accepted the same, not simply as an acknowledgment of his work, but also as a testimony to the valuable labour and generosity of the members of St. John's Church to the diocese, during the greater part of a century. There was nothing surprising in this since we find that, in all these years, this was the first ecclesiastical honour given by any Bishop of the diocese to a rector of one of the most influential churches in the diocese. Heretofore the rectors received honours from

colleges and organizations in England, Canada, and the United States of America, but never before from a Bishop of the diocese. The action of Bishop Richardson in this matter met with universal approval, and a copy of the instrument conveying the appointment is given in full as a matter of history not without interest to readers of this volume.

“JOHN, *by Divine Permission,*
Bishop of Fredericton:

To our Well-Beloved in Christ,
 GUSTAV ADOLF MCROBIE KUHRING,
 Clerk in Holy Orders,

GREETING:

Whereas, a Canonry in our Cathedral Church of Christ Church has become vacant by the decease of the Rev. Leopold Augustus Hoyt, B. A.; and *whereas*, it is desirable that his place should be filled by a fit and proper person; now we, having full confidence in your integrity, morals, and dutifulness to the Church, and in recognition of your faithfulness thereto, and of the services which you have rendered in this our Diocese as rector of St. John's Church in the Parish of St. Mark, and having further in mind your distinguished record as a Chaplain overseas, do hereby nominate and appoint you to a Canonry in our Cathedral, and to a seat in our Cathedral Chapter. Given under our Hand and Seal this twenty-ninth day of May, in the year of our Lord one thousand, nine hundred and nineteen, and of our Consecration the thirteenth.

(Sgd.) JOHN FREDERICTON.”

CHAPTER XIX

THE RECTOR RESIGNS

CHANGES now came swiftly. On the twenty-fifth of February, nineteen hundred and twenty-one, the Wardens of the church received a letter from the Bishop of Fredericton advising them that he had received, from Canon Kuhring, his resignation as rector of the parish, to take effect on June first of that year, and that the resignation had been accepted by the Bishop. At the special request of the Vestry, Canon Kuhring remained in charge of the parish until the first day of September.

It could not be easy for one who had ministered to the spiritual needs of the people for sixteen years to lay down his burden, not knowing who would take it up. But, as one who knew him well, wrote, "He was a very unusual man, peculiarly guileless and childlike," and, with his other attractions, he had the drawing power inherent in pure goodness, which gained for him as friends, people belonging to all ranks of society. Perhaps nothing in his life in the parish became him like the leaving of it. He said, "Good-bye"

in the spirit of the true Christian gentleman and servant of the Lord. Words taken from his own last report speak most eloquently, and require no addition from another.

I have made my utmost contribution during the years of my ministry here. I have gone in and out among all families of this parish, witnessing to the integrity of the Word, the Atonement, the Resurrection and Second Coming of our Blessed Lord — I have not ceased to urge Church attendance upon those neglecting this duty, and I have sought to keep in touch with the young people and children on all possible opportunities.

The position of a rector of "Stone" Church parish carries with it duties to the city and the province, and as a Churchman, an active participation in the work of the Diocese, serving on many of its important committees and enterprises. It also requires an interest and share in the philanthropic work of the city. Unaided by a curate, in a parish where its members are scattered all over the city, you can readily understand that the duty as a whole, has been exacting even if delightful.

There have been many failures, no doubt, in my service, but never that of the will, or in my affection for the people of this parish, nor in my desire for their welfare.

My resignation was sent to the Bishop with the intimation that it was final — this with the hope on my part, that having arrived at this decision, the matter might be carried out with as little discussion as possible, so that no division should arise in the congregation at this time when unity is so essentially necessary. I shall gratefully remember the consideration and courtesy of our Wardens in this crisis and at all times.

I close this, my last report; with the prayerful desire, in which Mrs. Kuhring joins, that all good may come to you and continue with you during the coming years.

"I commend you, one and all, to God, and to the Word of His grace, which alone is able to build you up and to give you an inheritance among them that are sanctified."

Sincerely yours,

GUSTAV A. KUHRING,

Rector.

Canon Kuhring proceeded direct from Saint John to Toronto, where he immediately took up work as one of the Bishop's Chaplains, his special duties being amongst the men and women in the prisons and jail farm. His generous, loving heart and intense sense of the Fatherhood of God made him very tender towards these "unfortunate" brethren, so that he readily gained a place in their esteem. Thus did he seek to lift them, by the power of his Saviour, above the low level of criminal outlook to the place of vision where they might see themselves as children of God, who, though they had wandered from their Guide, might yet return to the care and protection of Him who loves to the uttermost all who come unto Him by faith.

STRICKEN BY DEATH.

SUDDENLY Canon Kuhring was stricken with an incurable disease and, after several months of suffering, during which he displayed the most amazing fortitude and childlike faith, he passed away to be with the Master whom he had sought to serve so faithfully here on earth.

Shortly after his death the congregation placed a handsome bronze tablet on the chancel wall to his memory. Perhaps no finer tribute to Canon Kuhring could have been paid than that of Bishop Richardson in his sermon after unveiling and dedicating this tablet, nor could anything be more fitting with which to close this memoir.

"A beloved brother, and faithful minister in the Lord."

Eph. 6:21.

It is a pleasure to dedicate this Tablet to the memory of my old friend and fellow-worker, the late rector of this parish, and a real privilege to join with you in paying tribute to one for whom I had much affection and respect, and who stood for so much that was worth while in the community and Diocese at large.

For sixteen years the faithful minister of this parish. For all those years he moved in and out amongst you as a "beloved brother." It is fitting that a permanent memorial should find a place on the walls of this old church, which he served so devotedly, and loved so well.

I have been asked to say something this morning about his life and work and I very gladly do so.

Let us begin by looking for a moment at our text, it will serve as a back-ground for what I have to say.

The "beloved brother and faithful minister," of whom St. Paul wrote to the Ephesian Christians, and to whom he entrusted his letter for delivery, was Tychicus. Almost nothing is known about him, save this that is told us in the text. It is recorded in Acts xx, 4, that he was an Asiatic, and it is probable that, like Trophimus, with whom he was associated, he belonged to Ephesus. On two occasions, at least, he acted as the Apostle's private secretary or amanuensis,—once in writing the Epistle to the Ephesians, and, once again, in writing a letter to the Christians at Colosse. It is clear, too, that he was a man who had the Apostle's highest confidence, for he was used by St. Paul, not merely to carry to the Church in Ephesus news of his condition, but as a messenger of comfort to their hearts. More than likely, therefore, Tychicus was a person of considerable importance in the Church.

You will not fail to note, however, that St. Paul says nothing of this in his commendation of Tychicus to the Church in Ephesus. In each of the epistles concerned, the Apostle refers to him in precisely similar terms. He is a "beloved brother, and a faithful minister in the Lord." Nothing is said as to the ability of this man. He may have been a great scholar, or an eloquent preacher, but St. Paul does not say so. It is quite likely, as we have said, that he may have been a man of power and prominence, but, if so, the Apostle does not record the fact. It was enough for him to remind the Ephesian Christians that the bearer of the letter was a "beloved brother, and

faithful minister." That was all that really mattered to St. Paul, nothing more was needed.

The lesson here that we may all well learn is simply this — that when it is a question of real abiding service to the Church, what counts for most of all is character — always character. It is the most important thing.

A man may be a great scholar. He may be able to move multitudes by his preaching. He may send out many volumes of scintillating sermons. He may be a great administrator. He may be any, or all, of these things, and yet be unworthy to stand beside a man like Tychicus, whose sole recorded claim to excellence was this,— that he was "a beloved brother, and a faithful minister in the Lord."

It is good for us to be reminded of this fact. Good for us to be mindful of the fact that, while learning, and eloquence, and executive ability are splendid gifts, they are not the greatest gifts of all. The contributions that they make to the Church are not the greatest contributions. The greatest gifts are those of character. The greatest contributions are made by men like Tychicus, who are remembered and revered as beloved brothers and faithful ministers in the Lord.

If, from these considerations I pass to speak of the life and work of him who is in our minds this morning, you will not take me to mean that Gustav Adolf McRobie Kuhring had no special gifts. That would not be true. It is only because I cannot look back upon his life without feeling how fittingly this, that was said of Tychicus, may be applied to him. "A beloved brother, and faithful minister in the Lord."

I do not want to speak one exaggerated word, but, indeed, there is here no exaggeration. You who knew

him well — you amongst whom for over sixteen years he lived and worked,— you who were his friends,— you know that he was indeed “a beloved brother and faithful minister in the Lord.”

With that thought by way of background, then, let me dwell for a few moments upon some of the more striking characteristics of the man, as I remember him.

And, first, you will agree with me, I am sure, when I say that one outstanding characteristic,— perhaps, indeed, *the* outstanding characteristic of that friend whose presence still seems to linger round this Church, was his absolute sincerity.

More than most good men whom I have been privileged to know, he always impressed me as being transparently sincere. No one, I am sure, with whom he came in contact, ever doubted that. You might not be able to accept his conclusions, but you knew that they were sincere conclusions,— you might not be able to make your own, his position, but it never occurred to you to doubt that it was a sincere position. You might not see your way to follow him along every path upon which he had set his feet, but, at least, you were sure that he was walking in that direction because he thought that it was right for him to do so. Sincerity shone out upon his face. It rang out in his words. It showed itself in everything he did. Like Nathaniel he was “a man in whom there was no guile.”

Sincerity! What a blessed gift that is! What a rich endowment to the “minister of Christ.” How it commends him to those amongst whom he ministers, and to whom he preaches! Sincerity is the belt that keeps all the spiritual armour in its proper place,— that holds all together— singleness of eye,— the pure and simple desire for the truth, and the truth alone,— so that he whose the great gift is, stands “girt about with truth.”

"Unless the vessel be clean," — that is, sincere, — says the Roman proverb, "whatever you put in it turns sour." An apparent want of sincerity, — a suspected want of sincerity, let me say, — is a fatal impediment in the progress of the "minister of Christ." It discounts all that he preaches from the pulpit. It lays open to suspicion everything he does. But, when the sincerity is manifest and clear, — when it shines out upon the preacher's life, — when its presence is never doubted, — how it wings even the simplest words, and sends each one straight to the target in the hearer's heart!

My brothers, you feel this, I am certain. You know that it is true. I think you know also, as you look back upon your late rector's life that, above all, he was sincere. It may be that you did not always agree with what he uttered from the pulpit, nor with what he urged upon you in private life, but, at least, you were sure that message and counsel alike had their home in the very bottom of his heart.

And that suggests another characteristic mark of our friend's life and work — Reality. This about which he spoke to you from the pulpit for so many years, — God, the soul, sin, salvation, — it was all so real to him. These were not mere words, — but realities. The God whom he commended to you as your Father, — the Christ to whom he pointed as your Saviour, — the soul for whose salvation he seemed to yearn, — the sin against which he was forever warning you, — they were all real to him, and you knew it. Reality was a hall-mark of his life. In that respect, too, your late rector was a "faithful minister, in the Lord."

The next thing that stands out in my memory of Mr. Kuhring is his faith. The faith by which he lived, and in the strength of which he died, was as the faith of a

little child. It never seemed to him to occur to doubt. Faith to him was what it was to the writer of the Epistle to the Hebrews,— the evidence of things not seen, and the substance of things hoped for, but still the evidence,— the clear, indubitable evidence,— the substance,— strong and solid.

For many of us, I suppose, faith means a struggle,— something not far removed from that of which Bishop Blougram speaks in his "Apology." "* * * perpetual unbelief kept quiet, like the snake 'neath Michael's feet, who stands calm just because he feels it writhe."

I could never feel that to be true of our friend. If in his life there was ever a struggle between faith and unbelief at least it never showed itself upon the surface. He seemed to hold his "head above the mists," so that the landscape of life was seen in sunshine instead of clouds.

What was the secret of that uplifting faith? This, I am sure,— it was a faith that found its beginning, and its end, in the acceptance of, and surrender to, a Living, Personal Christ. He knew whom he had believed, and was persuaded that He was able to keep that which he had committed to Him.

Let me mention two aspects, out of many others that suggest themselves, in which that faith showed itself in the last years of Mr. Kuhring's life.

* * * * *

The time came when he was led to see that it might be God's will that he should lay down the work which, at God's bidding, he had taken up. Let me repeat that sentence. He was led to see that it might be God's will for him that he should resign his charge. It was not, with him, a question of being compelled by hard circumstances to give up. I do not think that that view of the matter ever presented itself to him. Indeed, I am sure

of it. He did not dream of doubting that, whatever the outcome of the difficulty might be, it would be the outcome that God willed for him, and for the parish. That was faith,—a faith that made all bitterness and rebellion impossible.

The reality of our brother's faith proved itself again, when, a year later, he was stricken down with the disease that ended in his death. Here, once more, there was no repining,—no questioning of God's love and wisdom,—not a single shadow of doubt that He, who had been his companion in life would not desert him in his death. It was a magnificent demonstration of the faith by which he saw Him who was invisible, and was content to await the workings of His will.

And how that faith showed itself in the prayer that was the unbroken habit of his life! You knew, of course, that your late rector was a man of prayer, but what many of you did not know,—what many of you did not even suspect, was the extent to which the practice of prayer filled his life. He took everything to God in prayer, parochial problems, financial worries, spiritual poverty amongst his people, yes, and the people themselves. He prayed about everything.

You will remember, too, as I remember, his intense belief in the Bible as the word of God,—the earnestness with which he laboured to make it known to all of you,—the intimate knowledge of the Book which he revealed in the Bible classes to which he was so devoted,—the simplicity with which he accepted its teachings as inspired,—the way in which he strove to have the schools of the province opened to its truth—his instinctive shrinking from anything and everything that savoured of irreverence in the treatment of the Bible. In an age when the Bible

is not read very much, it is worth much to have had this clear-voiced witness in our midst to its tremendous and transcendent value as a regenerating and illuminating power.

There is so much more about which I should like to speak this morning. I think of the spirit of fairness that was a marked characteristic of this "beloved brother," a spirit that manifested itself increasingly in later years,—of the effort that he always made to see the other person's point of view, and to concede to it full consideration.

As you will not forget, he was a man of pronounced views upon questions of Church polity and teaching. His conceptions of doctrine, as the Church of England holds it, differed widely from those held by some others in the ministry, but he never allowed these differences to chill the warmth of friendship, nor did he ever fail to throw himself, heart and soul, into the work of the Diocese at large. And, if I may venture to strike a note more purely personal, let me add this testimony also— in the course of all the years during which Mr. Kuhring and I worked together as Bishop, and Priest, there were points from time to time about which we were not in complete agreement, but I do not remember a single moment in which I could not be sure of his unwavering loyalty and full support. It is with gratitude that I record the fact.

"A beloved brother and faithful minister in the Lord." I began with those words, let me end with them. Let me write upon your minds and memories, as our friend's best and truest epitaph, the simple commendation with which St. Paul sent forth Tychicus upon his mission to the Church in Ephesus. Let me ask you to remember him as "a beloved brother, and faithful minister in the Lord," and in remembering him thus to thank God for his life and work amongst you.

IN MEMORIAM.

CAPTAIN THE REV. G. A. KUHRING.

"He went out not knowing whither * * *"

"Thou hast set my feet in a large room."

DECEMBER, 1922.

On the borderland of Time,
 Where the waters softly flow,
 We were moving thro' the days
 To a spot we did not know;
 Marching by the river's brim,
 Time's blue waters smooth and free,
 Gliding on to touch the shore
 Of Eternity's vast sea.

Came the sudden summons "Halt!"
 Feet and hearts at once stood still;
 And we wait in silence now,
 Wait in faith upon his will.
 What the Great Commander means
 We shall know or soon or late;
 His the Wisdom and the Power,
 Ours the part to trust and wait.

Is the Sea there just ahead?
 Are there other miles to go?
 Hangs the sheltering veil between,
 And the path we do not know.

* * * * *

MARCH, 1923.

Aye! but Jehovah knew — the Love which led
 His earlier footsteps, guiding thro' Life's rooms
 Or large, or small, but onward, ever on

Thro' ways unknown, and oft thro' paths undreamed;
 Across the ocean in the midst of war,
 That awful conflict with its horrors dread
 When every moment tried the aching soul.
 Within the room of brazen clang and noise,
 Of broken bodies and of dying men,
 He tarried Padre unto those who gave
 Their all for freedom, as the Son of Man
 Gave His * * * then quietly came home again,
 Living amongst us in the commonplace
 As Love led on. And now *that* Love hath brought,
 Hath brought him gently as the shadows fall
 To rest in peace within the place prepared
 By Christ for all His own beside the Sea;
 Beyond our vision as we journey on.

* * * * *

On the borderland of Time
 As we move thro' dreary days,
 Comes the message in a chime
 With its tuneful note of praise.
 Does our Captain lead the strain?
 He is there — Aye! just ahead.
 Hark! the glorious throbbing chords!
 We must follow where he led.
 Lift we up our hearts once more
 In the dear familiar strain,
 Sing we as we sang of yore
 Praise unto our God again.

* * * * *

"Unto the hills!" O! Father-God Creator,
Keep our eyes lifted to the heights sublime,
The while we follow our brave Captain's leading
Marching as soldiers on the shores of Time.
God, the Creator, holds us in His keeping,
God, the All-Wise One, waking we or sleeping.

"Unto the hills!" O joyous mount of vision!
O! Strength of life!
With lifted eyes how *can* we dread the future
Or this world's strife?
"Jehovah is — thy Keeper!" glorious promise!
How safe are we!
Jehovah guards our soul from every evil,
Jehovah guides us daily, nightly, ever,
Our going out, our coming in,
Eternally.

A. O.

The above poem was specially written by the
gifted poetess for this volume.

SECTION V

**The Reverend
Archibald Lang Fleming, L. Th.**

Sixth Rector of St. John's Church

CHAPTER XX

THE WAYS OF PROVIDENCE

THE ANCIENT poet-singer, as he sat by the water brook in meditation, exclaimed that the ways of Providence are "past finding out." Truly it is by strange chains of events that God guides the footsteps of the children of men.

On a Sunday evening, in the winter of 1894, a boy of eleven years of age could have been seen, sitting by the blazing fireside in the sitting-room of a house, built near the banks of the river Clyde, Scotland, where the fresh water meets the salt, with a book in his hand which he read with evident interest. The title of the book was "The Young Missionary," and the story told of the life and habits of some black-skinned natives of Africa.

As was general in religious homes in Scotland at that time, novels and newspapers were not allowed to be read on Sunday. In this particular home it was the established custom for this

motherless orphan lad to be told a "true" story before going to bed on Sunday evening.

On this occasion the "true" story was told by a sister who had been visiting some friends in Dundee, and while there had seen an Eskimo who had been brought south in a whaling vessel. She described this strange man's appearance — his black hair and copper-coloured skin, his strange dress, and how he hunted the Polar bear, whales, and other strange animals and fish. Surely it was enough to excite the interest of any boy! Then she explained how these people of the Polar north lived during the long arctic winter, and finally said that there was only one missionary in the land from whence this Eskimo had come.

The boy was at once wafted away in imagination from the sweltering heat of the African grass huts, standing on stilts or piles of wood, to the frozen realms of mid-night, with shimmering aurora borealis, and houses built of snow with ice windows. The beginning of the end of the matter was that, included in his little evening prayer, a petition was added that night that God would bless the Eskimo and help him



THE REV. ARCHIBALD LANG FLEMING, L. TH.

Sixth Rector of St. John's Church

to be a missionary to them when he grew to man's estate. The name of that boy was Archibald Lang Fleming.

A NAVAL ARCHITECT

THE VISION of that night never entirely faded from his mind.

True! he passed through school days at the Greenock Academy, and felt no special "call" to be a missionary. Indeed, he had very definite ideas regarding his future. Having been brought up on the shores of the Clyde, and seen the constant stream of shipping on the river, he was deeply interested in ships. Many times, as he saw from the distance one of the many great ship-building yards, he longed to be able to enter and see the vessels being constructed. For years his one ambition was to be a ship-builder. With this end in view he entered the examinations of the Board of Education of Scotland and gained his "Leaving Certificates" which are the equivalent to graduating from high school in Canada.

This done, he wrote to a cousin, Mr. Alexander Richardson of London, now Sir Alexander, who had considerable influence in engineering

circles, asking his advice as to how to gain an opening in one of the ship-building plants, and expressing the wish that he might be able to work, for a time, in some of the various departments, before entering the drawing office. The result was that Mr. Fleming spent about a year as an "apprentice manager," visiting different departments of the great ship-building and engineering yard at Clydebank, which employed some eight thousand men. At the end of that period he entered the drawing office where he qualified as a draftsman.

During that time, however, he spent two years in the scientific department of the drawing office, and this gave him an insight into, and a desire for, the scientific side of ship-building. At the end of his apprenticeship he took a special two years' course at the University of Glasgow in naval architecture and marine engineering under the famous professors, Sir Harvard Biles and Dr. Barr. During his course he was entrusted with special work for Sir Harvard Biles, and gained the drawing prize for naval architecture.

On returning to the ship-building yard he

was offered, and accepted, a position in the experimental department, where all manner of highly scientific research work is done in connection with ship and propeller design.

After a year at this work he was appointed to the permanent designing staff in the scientific department under the famous naval architect, Mr. W. J. Luke, B. Sc., O. B. E.

CONVERSION AND CALL

WHILE at the university his heart had been touched by the claims of Jesus Christ over every man's life, and, finally, he yielded his will to the Master, to do and be according as He might choose. Thus, while on the one hand Mr. Fleming was absorbed in the science of naval architecture and marine engineering, so that he was a member of the Institution of Naval Architects in London, and the Institution of Engineers and Shipbuilders in Scotland, he spent much of his spare time in reading and studying religious books. At the university he took an active part in the Christian Union and other organizations of a religious or social service nature.

Finally, one morning, when travelling to the office in the train, he read in a religious paper an article by the late Bishop Holmes of the Diocese of Moosonee, telling how, during his visit to England, he had appealed for a young man to volunteer for work amongst the Eskimo, but had not had one response. The appeal went home to the young man's heart, and the impression, made years before, revived; so that, after prayerful consideration, he wrote to the Bishop. For two years letters passed between them until it happened that Bishop Holmes returned to England with that veteran Eskimo missionary, the Rev. E. J. Peck.

But London and Glasgow are a day's journey apart, and the Bishop and his assistant were constantly on the move, so that for a time it seemed as if a meeting would still be out of the question. Then a strange thing occurred. The British Admiralty called for tenders for some new vessels to be constructed, and Mr. Fleming was sent by his firm to London to investigate the plans and specifications at the British Admiralty at Whitehall, London. It happened that both the Bishop and Mr. Peck were in the city

at that time, and so the long delayed interview materialized, and when Mr. Fleming returned to Scotland he had offered himself to the Bishop and agreed to leave for Canada to study theology at Wycliffe College, Toronto, in preparation for work in the far North.

He was ordained deacon by the Right Reverend J. G. Anderson, Bishop of Moosonee, in Wycliffe College Chapel on Sunday, April 21, 1912, and to full orders the following year.

Graduating from the college he was eligible to sit for the further necessary examinations for the degree of Licentiate of Theology. Owing to pressure of other work it was not possible for him to present himself for these further examinations until 1919 when he obtained his degree.

MID ARCTIC SNOWS

ON JULY 30, 1909, a little fifty-ton fishing schooner sailed from the harbour of St. John's, Newfoundland, on a voyage to Baffin Land, north of Labrador. On board were three missionaries, the Rev. E. J. Peck, J. W. Bilby and A. L. Fleming. After many adventures the expedition reached its destination safely, and in two weeks

time the vessel, with Mr. Peck on board, returned to Newfoundland, while Mr. Bilby and Mr. Fleming remained to establish the work in this entirely new part of the country.

Pioneering is ever a costly undertaking, and never more so than amid the rigours of the arctic wilds. Letters once a year only from a passing whaler; supplies once in two years; shortage of coal and many other incidents made life interesting, if not always pleasant. The missionaries spent more than half their time living, and travelling, with the Eskimo. The Rev. J. W. Bilby had been ten years in Eskimo work on the Davis Straits, and could speak the language fluently. This was a great advantage to the junior missionary, so that in eighteen months he had mastered the language sufficiently to be able to make himself understood by the people and preach to them in their own tongue.

He was the first missionary to cross the Grinnell Glacier to Frobisher Bay and go up the coast to the north. Later he was the first white man to cross the hinterland of Baffin Land from Hudson's Strait to Fox Channel. These, and many other long trips he made by sledge and

dog team, alone with two Eskimo young men, in order to visit hitherto unreached tribes of natives and bring to them the message of God's redeeming love through Jesus Christ.

MARRIAGE

DURING his first furlough, on June 2, 1913, Mr. Fleming was married to Helen Grace, second daughter of the late Mr. and Mrs. Walter Gillespie of Toronto. The wedding took place in St. Paul's Church, Toronto, with the rector, the Ven. Archdeacon Cody, LL. D., officiating. Six weeks later the missionary left on board the Hudson's Bay Company's ice-breaker for his isolated post in the north, while the brave wife remained at home, lifting up holy hands in prayer for the "sent one." Thus did she, too, serve; for "prayer counts."

The next two years were spent alone in Baffin Land by Mr. Fleming in ministering to the needs, physical and spiritual, of his people — these children of the arctic snows.

Each winter he travelled some two thousand miles by sledge and dog team, often arriving at villages and camps where no white man had

ever been, or visiting the trading-posts of the Hudson's Bay Company then established in that country.

In spite of the loneliness and difficulties, as he saw the working of the Holy Spirit of God in the lives of these sinful and degraded people he felt that it was abundantly "worth while," and having gained their love and confidence he realized how greatly they needed the help he was able to give them by the grace of God.

CALL TO SAINT JOHN

IT WAS when he had returned to Canada proper on his second furlough from Baffin Land, in 1916, that he came to St. John's Church as *locum tenens* while the rector, Rev. G. A. Kuhring, was in the war zone. During that winter Mr. Fleming's health was so unsatisfactory that Dr. Addy of Saint John, of great diagnostic ability and reputation, pronounced him unfit for further arctic work. This was a severe blow to Mr. Fleming's hopes and aspirations, but the doctor insisted on the point and advised a complete rest for twelve months. When his health was somewhat restored he received an appointment at the Orthopedic Hospital, Toronto, under

the Department of the Soldiers Civil Re-Establishment. Then, at the close of the War, he became chaplain and financial secretary of Wycliffe College, and it was while acting in that capacity that he received the following telegram, (Canon Kuhring's resignation having been accepted by the Bishop).

REV. A. L. FLEMING, SAINT JOHN, N. B., April 8, 1921.
2 Elmsley Place, Toronto.

At regular monthly vestry meeting of St. John's Church held to-night, the following resolution was passed unanimously by a standing vote. *Resolved*, that this Vestry unanimously recommend to the congregation that a call to the rectorship of this parish be extended to the Rev. A. L. Fleming of Toronto, at an initial salary of twenty-four hundred dollars per year with a suitable residence, and that a wire to this effect be sent Rev. Mr. Fleming tonight.

(Sgd.)	J. E. SECORD,	} <i>Wardens.</i>
	G. L. WARWICK,	
R. B. EMERSON,	L. P. D. TILLEY,	} <i>Vestrymen.</i>
W. A. LORDLY,	G. A. KIMBALL,	
J. A. DAVIDSON,	DR. J. MANNING,	
ALFRED MORRISEY,	BLANCHARD FOWLER,	
A. H. WETMORE,	H. J. EVANS,	
W. E. ANDERSON,	R. J. HOOPER,	

That was in April, and at the congregational meeting called on the twenty-first day of June

to elect a successor to Canon Kuhring, the recommendation of the Vestry was agreed to unanimously, and Mr. Fleming accepted the "call" subject to the Bishop's approval.

When Bishop Richardson was informed of the choice of the congregation he, at once, sent a letter of welcome to the rector-elect.

CHAPTER XXI

FIRST SERMON

ON SUNDAY, September 4, 1921, the new rector began his ministry in St. John's Church. In the morning he preached from the text 2 Cor. v, 20, reading from Dr. Moffatt's translation, "So I am an envoy for Christ, appealing by me as it were, I entreat you on behalf of Christ."

The Ven. Archdeacon Raymond, who was in the congregation that morning, in writing regarding the service, said:

"In his first sermon as rector-elect of St. John's Church the present rector spoke aptly of his three predecessors — the first a wonderful pastor and visitor among his people, the second a great preacher, the third a great Bible student and a devoted chaplain in the late Great War."

Then, after pleading for a place in the prayers of his people Mr. Fleming said:

"We stand, in this parish, with our backs to a glorious tradition, the preaching of the Evangel in the simplicity of the Apostles. Our feet are on the eternal foundation Jesus Christ — let us see to it that we build thereon no jerry tenements of foolish speculation or passing cults and shibboleths. Rather let us erect a super-structure of the gold of sacrifice to God and to man, of the silver of pure thoughts and holy adoration, and the precious stones of love and honor, charity and truth.

Only as there is real and living co-operation between the rector of a parish and each member of the congregation can the work of a church prosper as God would have it do."

And closed with the statement:

"There are hearts that hunger and thirst after righteousness, there are restless souls, men perplexed with the difficulties of life, young men and maidens, who long to rise to heroic heights, sad and lonely souls, and little children whose hearts are pure; all, knowingly or unknowingly, would say, 'Sir, we would see Jesus.'

"It may be that they of themselves will not look to the King, saying, 'He is too high and holy, I cannot see Him.'

"If so be, then, like the visitors to the Sistine Chapel in the Vatican who see the greatest paintings in the world by Michael Angelo on the ceiling by looking down into a poor little mirror that can be purchased at small expense, so may those who would see Jesus find Him in the words and life of a poor preacher who is a true envoy of the King."

THE INDUCTION

TWO DAYS later, on the sixth day of September, 1921, a large congregation witnessed the solemn induction and institution of the new rector. The service was conducted by his Lordship, Bishop Richardson.

The act of Institution was performed by Mr. George L. Warwick, and the keys of the church were presented to the rector by Mr. J. E. Secord, the church wardens.

There was a full choir; and the clergy, in their robes, present in the chancel were: The Ven. Archdeacon A. H. Crowfoot; Canon R. A. Armstrong; Canon A. W. Daniel; Rural Dean W. H. Sampson; Revs. W. B. Armstrong, Craig

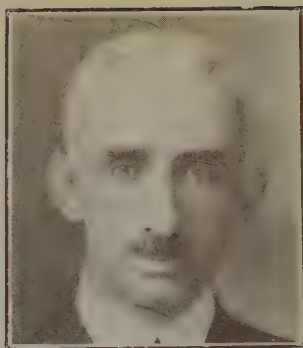
W. Nichols, H. A. Cody, R. T. McKim, J. H. A. Holmes, J. V. Young, P. J. Haslem and W. B. Waddington.

The Bishop delivered an inspiring sermon, in which he charged both the rector and the congregation as to their duties. He emphasized the duty of the people to open their homes and their hearts to their minister, and not to criticize him but to pray that God might guide both minister and people.

For the new rector the Bishop emphasized his duty to minister the Word, and sacraments, fearlessly, and, in the spirit of self-sacrifice, to care for his people as a shepherd did his flock. The Bishop urged the congregation to see to it that Mr. Fleming did not lack their sympathy nor their support. The presence of so many of the clergy of the district, he said, was evidence of the welcome extended to Mr. Fleming by his brethren in the ministry. They would share his trials and his triumphs. In conclusion his Lordship said that there was a great history behind the congregation, and that if its people would get together, they could make the Church a centre of such work as would be to the glory of God and to the up-building of the Church.



J. E. SECORD



CEO. L. WARWICK



THE RECTORY

THE RECTORY

ONE OF the first things which the vestry did after Mr. Fleming's coming was to purchase a house at the junction of Hazen and Coburg streets for a rectory. It occupies one of the finest sites in the city, and is conveniently situated four minutes' walk from the church. Thus a long felt need has been met.

During the four years that have passed there has been much cause for thanksgiving to the Giver of all. If the problems connected with the parish are great so also are the mercies of the Heavenly Father.

MUSIC

TWO MONTHS after Mr. Fleming's coming to the Church, Mr. D. Arnold Fox, who had been organist for nineteen years, was taken ill quite suddenly and, when the best medical advice pronounced his case "hopeless," he returned to England to die. With the departure of Mr. Fox the Church entered upon difficult days, both as regards organist and organ. Happily these two problems have been solved.

In Mrs. T. G. Gunn, who has just returned from Paris, France, where she has been taking

a special course of study in organ and violin, we feel that we have a musician of the highest type. Under her able and winsome leadership, the music will undoubtedly maintain its old-time high standard of excellence.

For months the organ was a source of great anxiety, until the Church Workers' Association undertook to have it thoroughly overhauled and reconstructed where necessary.

ORGAN RE-CONSTRUCTED

SUNDAY, October 7, 1922, was an important day in regard to the musical equipment of the church, for on that day the work of restoring and partly reconstructing the organ was completed. The work had been carried out during the summer months, and many improvements had been effected at the cost of over two thousand two hundred and fifty dollars. The result was to put the instrument in a better condition than when installed in 1911. The whole expense connected with the work was born by the Church Workers' Association, and they have the satisfaction of knowing that it now takes its place amongst the finest organs in the province.

Besides being the only example of a "divided" organ in the city; that is to say, part of the organ is built on each side of the chancel, both sides being played from an electric console in the choir, it has many delightful features.

At this time new stops, called "Carillons" or Cathedral chimes, were added, consisting of a series of tubular bells. These tubes are struck by electro-pneumatic hammers, and the whole set is playable from the fourth (or upper) keyboard of the organ. This beautiful addition was given by the Hon. L. P. D. Tilley, K. C., in memory of his mother, Lady Tilley, while the work was carried out by the late A. W. Gates of Prince William street, Saint John, N. B.

CHAPLAIN 3RD NEW BRUNSWICK BRIGADE,
CANADIAN ARTILLERY

ON THE twenty-second of March, 1924, Mr. Fleming was gazetted chaplain of the 3rd N. B. Heavy Brigade Canadian Artillery, which name was later changed to the Medium Brigade.

This was the brigade of which Rev. John de Soyres was chaplain and also Archdeacon Raymond.

CHAPTER XXII

UNITED SERVICES IN TRINITY CHURCH

IN LENT, 1924, joint weekday services were held in Trinity Church for the congregations of Trinity, St. Paul's and St. John's Churches; the rectors of the three churches each taking an equal share in the daily services and preaching. This plan was again adopted in Lent, 1925, but the Churches of St. James, St. Mary's and the Mission were included. In this way the spirit of unity amidst diversity was demonstrated.

ST. ANDREWS SOCIETY PARADE SERVICE

ON THE last Sunday in November, 1923, the St. Andrews Society attended Divine service in St. John's Church. For the first time in one hundred and twenty-five years, Caledonia's sons worshipped in an Anglican church. It was a unique event to hear the sound of the pibroch within the ancient sanctuary, and to see the proud kilted Highlanders swing down the centre aisle with martial step.

In these days of rapid change a man would be brave indeed to attempt to prophesy regarding the future, but if the warm spirit of welcome

manifested by the congregation on that occasion
could be taken as a correct criterion, then this
was a fore-runner of that day when the two
great Churches of Scotland and England shall
come together in the bonds of unity and love.

O listen to the bagpipes with their droning and their wails
Loud skirling as the "pipers" march e'en to the chancel
rails,

Followed proudly by St. Andrew's bairns right up the
sacred aisle,

While some good folk in wonder look and others only smile.

But if this innovation gives to Anglicans some shocks,
A strange experience is it for the followers of John Knox
To hold their annual service here — 'twas never so of yore
That Scotia's sons should worship but within the auld
kirk's door.

But now all reverently take part in prayer and psalm and
hymn,

The chaplain speaks of that far time when Christian faith
was dim,

How from Iona's isle spread forth a blessed influence
O'er Britain — more respect for law, a deepening reverence.

And as e'er "through the ages one increasing purpose runs,
And thoughts of men are widened with the process of the
suns,"

So may God speed that day when, free from fettering sect
and creed,

All worship may with one accord as brethren indeed.

*The above poem was written by Mr. George R. Ewing, one of the
most honoured Elders of St. David's Presbyterian Church, Saint John,
N. B., after attending the service at which the Rector preached as Chaplain
of the Society.*

FIRST ORDINATION IN ST. JOHN'S CHURCH

IT WAS over ninety-nine years after the church was built before the first ordination was held in St. John's Church.

On Sunday morning, December 21, 1924, an ordination service was held, when the Lord Bishop of the Diocese officiated, and the Rev. John Unsworth, curate of the Church, was ordained priest, and H. J. Best, Francis J. Hall, B. J. Davis and Frank M. Sherlock, were ordained deacons.

The Litany was said at ten o'clock, and the form of service for the Ordering of Deacons and that of Priests (as contained in the new Canadian Book of Common Prayer) was combined, and followed by the Order of the Holy Communion.

The Bishop delivered an eloquent exhortation to the candidates and people present, and was assisted in the service by the Ven. Archdeacon A. H. Crowfoot, who presented the candidates, the rector of the parish, who read the Litany, and the Rev. W. E. Best, rector of Waterford, N. B., who acted as the Bishop's Chaplain and carried the Pastoral staff, the Rev. Dr. W. R. Hibbard, Principal of Rothesay Boy's College,

and the Rev. W. B. Armstrong, honorary assistant in the parish.

The Rev. H. J. Best, son of the acting chaplain, one of the newly ordained deacons, read the Gospel.

In spite of the severity of the weather there was a large congregation present, and in making the announcements the rector took the opportunity to thank Bishop Richardson for the honour he had conferred upon the church by permitting the service to be held in St. John's Church instead of in the Cathedral.

SPECIAL LENTEN PREACHERS

DURING Lent, 1922, a Mission was conducted in the church by Professor H. W. K. Mowll, (now Bishop Mowll) which was a great inspiration to all, and many got a new vision of Christ as King at that time.

Again in Lent, 1924, a fruitful Bible Conference was conducted by the Rev. W. H. Griffith Thomas, D. D., in our church, when very large congregations gathered to hear this noted English preacher open up the Scriptures. It was inspiring.

to see the church crowded on week day evenings with reverent and attentive listeners, and the scholarly expositions created a deep impression. While in Saint John Dr. Thomas addressed the Canadian and Rotary Clubs, the Rural Deanery, a meeting of the Diocesan W. A., the Rothesay Boys' College, etc., and on all sides the warmest appreciation of his addresses was heard. It came as a great shock to us to learn of his sudden death in May, within two months of his being amongst us, and our sympathy went out to his sorrowing widow and daughter.

MEMORIALS.

DURING the last two years the church has been greatly beautified by the addition of a number of memorials; the first being a richly carved rector's stall in quartered oak. This useful and handsome gift was presented to the church by Miss Eliza Peters of Fredericton in memory of her brother, Arthur Wellesley Peters.

A beautifully carved clergy prayer desk and choir fronts were placed in the chancel in memory of Mrs. George F. Smith by her children.



THE ROBERTSON MEMORIAL WINDOW

A set of Cathedral Chimes was added to the organ by the Hon. L. P. D. Tilley, in memory of his mother Lady Tilley.

MEMORIAL WINDOWS

SIX MAGNIFICENT stained glass windows of special design, each having an area of ninety-six square feet, were presented to the church by the immediate relatives of those to whose memory they were erected.

The first to be erected was the Bates Memorial window, in which the subjects are Faith and Hope. This window is in memory of Matilda Jane, wife of Mr. Edward Bates.

Then followed in succession: The James Fiddes Robertson window. The main portion of the window depicts the scene on the road to Emmaus. The Armstrong window, in which the chief subject is the boy Jesus in the temple, is in memory of Lieut.-Col. Andrew J. Armstrong and Mary Johnston, his wife.

These three windows are the gift of the families of those to whose memory they are erected.

On the other and north side of the church there are: The Lawrence window, in which the

first Easter morning scene is portrayed. The treatment of the subject is after the famous painting by Axel Ender in the church at Molde, Norway, and is very bold and striking. The window is the gift of Mrs. Frederick Nichols in memory of her family.

The Sayre window comes next, and was erected by Mr. Fred. E. Sayre in memory of his wife, Katie. In this window the main portion depicts the parable of the Good Samaritan with a wealth of detail not often seen in similar studies.

These five windows are of Canadian manufacture.

The remaining window on the north side is erected to the memory of Robert Burnett Emerson by his children. It is of English manufacture, being the work of the same firm that made the great east window. The scene here portrays the Saviour sitting on the hillside with a group of mothers bringing their children to be blessed.

MEMORIAL TABLETS

A BRASS TABLET in memory of Captain Francis Bassall Winter given by his mother and sister in England.

A bronze tablet in memory of Canon Kuhring erected by the congregation.

A brass tablet in memory of Dennis Arnold Fox given by some of his friends.

A brass tablet in memory of Mr. and Mrs. John Howe, the gift of their daughter.

A bronze tablet in memory of Mrs. Julia Caroline Turnbull given by her children.

Fuller reference to these memorials will be found in Section VIII of this volume.

OTHER GIFTS AND MEMORIALS

A HANDSOME book rest for the Holy Communion table in memory of G. Ernest Fairweather, presented by his widow.

A beautiful alms basin in memory of Charles and Fannie Maria Masters, presented by their children.

Six brass collection plates, presented by various members of the congregation.

A large and complete collection of hymn books from all sections of the Christian Church, presented by the trustees of the late W. M. Jarvis Estate, following a wish expressed by Mr. Jarvis before he died.

A sterling silver bread box of special design, for the Holy Table, given in memory of Mr. and Mrs. Thomas Price, by members of the family.

A small silver spoon for the Holy Communion table, a thank offering from A. L. F.

A handsome copy of the Canadian Book of Common Prayer for use in the rector's stall, given by Mrs. T. E. G. Armstrong.

One copy each of the Book of Special Services for use at the Holy Communion table, given by Mrs. Alfred Morrissey and Mrs. Fenwick Fraser.

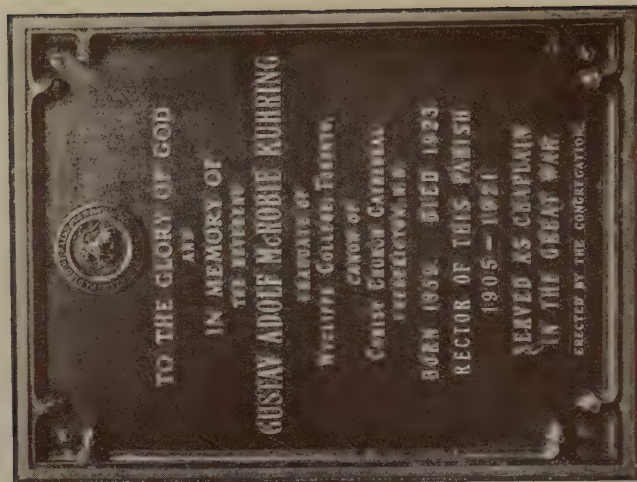
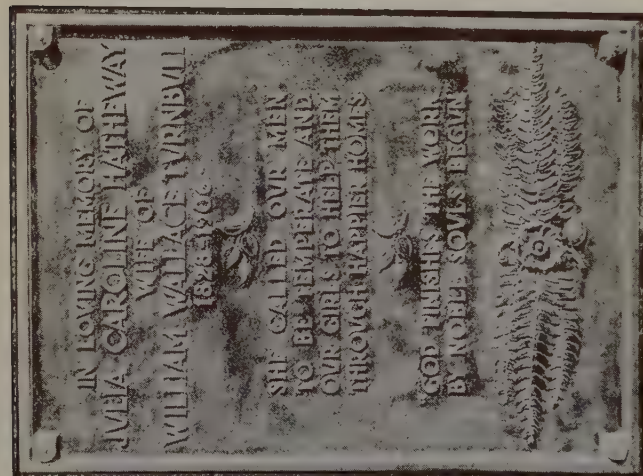
A gate extension to the Holy Communion rail, presented by the Misses Patton in memory of their parents.

Two handsome kneeling stools of quartered oak designed to harmonize with the Holy Table, the gift of Mr. and Mrs. W. A. Lordly.

CHAPTER XXIII

CENTENNIAL SERVICES

WITH GREAT rejoicing and thanksgiving the congregation of St. John's Church on Friday, September 11, commenced the observance of its One Hundredth Anniversary. Holy Communion was celebrated in the morning, the



rector officiating, and in the evening a large congregation assembled to commemorate the founding of the church. Preparatory to the centenary observances many improvements and alterations were made in the interior of the building, and many beautiful memorials were installed, and that evening a memorial tablet erected to the memory of Mrs. William Wallace Turnbull, was unveiled by her son, W. R. Turnbull, and dedicated in a simple ceremony.

The corporation of the mother parish of Trinity and the daughter parish of St. Mary's, as well as the granddaughter churches of St. Bartholomew's, Coldbrook, and All Saints, East Saint John, attended the anniversary service and had special seats in the front of the church.

CLERGYMEN PRESENT

CLERGY present in the sanctuary were Archdeacons O. S. Newnham, St. Stephen, and A. H. Crowfoot, St. Paul's Church; Canons A. W. Daniel, Rothesay, and R. P. McKim, St. Luke's; and Reverends W. H. Sampson, St. George's; H. A. Cody, St. James; J. V. Young, Mission Church; F. J. LeRoy, Fairville;

J. H. A. Holmes, St. Jude's; Rev. William Armstrong, Saint John; A. J. Patstone, Westfield; C. J. Markham, curate of Trinity, and John Unsworth, curate of St. John's Church and rector-elect of St. George's Church, Carleton. In the organ prelude before the service, the congregation's jubilation was sounded forth in majestic harmony, and the music throughout the service was inspirational. The full choir led the singing of the old familiar hymns, "The Church's One Foundation," "Faith of Our Fathers" and "Lord, Behold us with Thy Favour."

The solo, "What Are These," was rendered with great beauty of expression by Mrs. Archibald Miller, Swampscott, Mass., whose father had been a member of the choir some years ago. The anthem was "Saviour, When Night Involves the Sky." DeWitt Cairns was soloist. Mrs. T. J. Gunn was at the organ. The Psalms sung were the fifteenth and eighty-fourth.

FORMER CURATES

TWO FORMER curates of the first rector of the parish (Rev. George Armstrong) read the lessons. Archdeacon Newnham, St. Stephen,

read the first lesson found in Zechariah viii, 9 and Rev. W. H. Sampson, rural dean of Saint John, read the second lesson, the second chapter of Ephesians. The prayers were said by Rev. C. Gordon Lawrence, rector of the mother parish of Trinity, and Rev. R. Taylor McKim, rector of the daughter parish of St. Mary's. The offertory sentence was read by Rev. Canon Daniel, of Rothesay, son of a former church warden, and the benediction was pronounced by Ven. Archdeacon A. H. Crowfoot, of St. Paul's. The rector of the parish expressed his gratitude to those who had come to take part in the centenary service, making special reference to the presence of the rectors and corporations of Trinity and St. Mary's Churches; to the city clergy, all of whom were present; and to the various other clergy from outside. He said he especially rejoiced that two of the Rev. G. M. Armstrong's curates and the son of one of the first and most devoted wardens of the church were able to attend.

He further thanked the corporations of St. George's, the Mission, St. Luke's and St. James' Churches for letters of congratulation and good wishes.

The rector referred to the work of the Church Workers' Association, under the presidency of Mrs. G. Fred. Fisher, in beautifying God's house; the work of the joint committee* which decided the nature of the renovations, and the building committee, of which Mr. W. E. Anderson was convenor. Always had the congregation been proud of the historic church, but never had it been more proud of that edifice than at the present time. Mr. Fleming thanked Mr. Wallace Alward for his work in designing the new pulpit steps, the new doors giving entrance to the parish house, and the beautiful tablet erected to his grandmother's memory by her children. The carved rosettes on the new doors were the gift of the late Mr. John Rogerson, an elder and life-long member of St. David's Presbyterian Church. In his declining years, on account of the distance, Mr. Rogerson was unable to attend the services of his own Church and worshipped here. He desired to express his appreciation of the spiritual help he had received by making these last specimens of his handicraft. He died

*Mrs. G. F. Smith, Mrs. G. F. Fisher, Mrs. G. L. Warwick, Hon. L. P. D. Tilley, and Mr. R. D. Paterson with the Rector.



ST. JOHN'S CHURCH
(Interior View 1925)

within a few months after he had completed his task of love.

Mr. Fleming also spoke appreciatively of the work of the contractors who did the renovations. He was himself deeply touched by the presence at that service of the children of his three immediate predecessors, Miss Grace Kuhring, of Toronto; Miss Madeline de Soyres, of Montreal; and Mr. Simeon Armstrong, of Fredericton. He prayed that God would bless them in all their ways, and make him worthy to follow the example of their revered fathers.

HISTORICAL SKETCH

THE RECTOR then took as his text; Psalm lxxvii, 5: "I have considered the days of old, the years of ancient times."

After giving a historical sketch of the parish and referring in glowing terms to the noble men who had served as rectors in the past, Mr. Fleming closed with the following words:

"Of what has been accomplished since that time I need not speak. Thanks to the splendid loyalty and devotion of the congregation much has been done to beautify the church.

BEAUTIFUL MEMORIALS

“SOME twenty-three special gifts and memorials have been placed in the church during the last four years, including no less than six beautiful stained glass windows by different members of the congregation; while the Church Workers’ Association has spent something like \$6,000.00 on the church and, last, but most important of all, a curate has been provided to work amongst the young.

“The attendance at the services has increased, but there is still great room for improvement.

“These are things that we can speak of with definiteness because they are tangible, but it is the spiritual results that alone are real. Yet these one cannot tabulate. We have had our discouragements, but, thank God, we have had much, very much, to encourage us.

CALL TO SERVICE

“TODAY we have looked for a moment behind us, but I believe the golden age lies before. The One Hundredth Anniversary should appeal to us and make us very conscious of the fact that the sand is sinking in the hour-

glass, and very soon we, too, shall be gathered to our fathers. It comes as a call to truer service and fuller consecration of life and spirit to our Saviour God.

“Holy men and women-worshipped within these very walls 100 years ago. They achieved great success and caused the name of this church to be known far and wide, and they have left a precious memory behind them. It is for us to be active and persevering, determined and hopeful, in maintaining and propagating the faith of our fathers, the great and abiding truths of the Gospel — above all, the Truth of Truths, the Christ of God.

“As we think of the rectors of this parish — the faithful Benjamin Gray, the scholarly John W. Gray, the saintly George Armstrong, the brilliant John de Soyres, and the sincere Gustav Kuhring — we see men of very different types who all loved their Church because they loved the Saviour. They stuck to their Church and their prayer book.

“They preached the Gospel in the simplicity of the apostles — Christ, the crucified, risen, living, reigning Son of God, the one Redeemer and only Mediator between God and man.

“That is what this Church has stood for through the century. In the early days no other Gospel was thought of, but during the century two extremes have entered the field: those who would take from the faith once delivered, and those who would add to it. To neither has place been given in this church, and, please God, never shall be given.

“That has meant, in the past, hardship for rectors and people alike, and it may well mean the same in these days, but let us ever remember that this alone is the message that the world needs today, and by God’s grace and in His strength, let us seek day by day to tell forth that message by lip and life, by love and service, in the home, in the market place, in the street, and in the church.

“Thus shall we be worthy of our glorious heritage, and at the last we shall join the Church Triumphant, and blend our voices with those who have gone before, in songs of praise before the Throne of God and of the Lamb.”

Trinity Church corporation was represented by W. Shives Fisher and Isaac H. Northrup, wardens; J. G. Harrison, George D. Ellis, T. E.

Simpson, W. A. Harrison, Alexander McMillan, E. A. Schofield, W. H. Smith, H. Russell Sturdee, Carl G. Fraser, W. H. Harrison and P. A. Clark.

St. Mary's corporation was represented by William T. Ingraham, Cecil Giggey, Fred Pike, Thomas Dyer, F. Meurling and Robert Barton.

St. Bartholomew's corporation, Coldbrook, was represented by Messrs. Broom and Boyle.

All-Saints, East Saint John, corporation was represented by the wardens: Alec Taylor and W. Wixon.

ARTILLERY BRIGADE COLOURS DEPOSITED IN THE CHURCH

SUNDAY, thirteenth September, 1925, was a day forever memorable in the history of St. John's Church, for on that Centennial Sunday morning the 3rd New Brunswick Medium Brigade Canadian Artillery deposited their colours for safe-keeping in the ancient sanctuary.

The service began with the singing of the hymn, "Rejoice, the Lord is King," to the tune "Nevin." The choir proceeded to their usual places in the chancel while the clergy, followed by the Bishop, advanced to the door of the

church. As the final note of the Amen at the close of the hymn faded away, the Adjutant, Major Arthur Anglin, knocked at the door with his sword for admission, which being granted, the doors were opened by the wardens.

The Adjutant then addressed the rector, saying:

REVEREND SIR: I have been commanded by Lieutenant Colonel N. P. MacLeod, commanding the 3rd Medium Brigade, C. A., to inform the authorities of this church that he has repaired here today with the colours of the Brigade, and desires admission to prefer a request that they will be deposited therein.

The Rector answered:

SIR: Inform Lieutenant-Colonel N. P. MacLeod that every facility will be afforded him in executing his most laudable purpose.

When the Adjutant had reported the same the band played the General Salute, and the procession approached the chancel in the following order:

The Clergy.

The Bishop.

The Wardens.

Lieut.-Col. N. P. MacLeod.

The Colour Party.

The Brigade.

When all were in their places the officer commanding addressed the rector:

REVEREND SIR: On behalf of the officers and men of the 3rd Brigade, C. A., I have the honour to inform you that these are the Colours of their Brigade, and to request that they be deposited here for safe-keeping, as a token of their gratitude to Almighty God, by whom alone victory is secured, for His providential care and gracious benediction granted them in the discharge of duty. In so acting they also desire to provide a memorial to the men of all ranks who served under these Colours, and to afford an inspiration for patriotic service and sacrifice to all who may worship here for all time to come.

The rector answered:

In the faith of Jesus Christ, we accept these Colours for the Glory of God, and in memory of those who were faithful, many of them even unto death, and in the sacred cause of King and Country, and in confidence of the inspiration they will afford to all who may behold them; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Guard then presented arms. Lieut. C. Marlin Merritt carried the King's Colour, and the regimental Colour was carried by Lieut. D. G. Fowler. These knelt as they gave the Colours to the Colonel, who gave them to the Church Wardens, who in turn handed them to the rector who placed them on the Holy Table.

The Bishop then offered prayer, saying:

To the glory of Almighty God, as a token of gratitude for the great victories, we receive these flags in proud and loving memory of our fallen comrades. May God accept and bless this memorial and grant that those who look upon it may realize the constraining call of duty; the glory of loyalty, courage and self-sacrifice; the joy of faithful service and the power of an endless life to which, in His mercy, may He vouchsafe to bring us all, through Jesus Christ our Lord. Amen.

Directly after the prayer the drummers rolled the drums, and the buglers sounded the Last Post, while the congregation stood in reverent silence.

The Colour Party, Colonel and Wardens then retired to their seats, and the following beautiful hymn was sung to the tune St. Ethelwald.

SPECIAL SOLDIERS' HYMN.

(To be used at the Laying up in Churches of Colours and Standards.)

Lord of all power and might,
God of the quick and dead,
Who through the tumult of the fight,
Coverest the soldier's head;

Back from the ranks of war,
Where death and carnage reign'd,
Grateful, we bring, from lands afar,
Torn, shattered but unstain'd,

Banners Thy servant bless'd,
Ere the stern conflict came;
Lord, let their fragments ever rest
Where dwells Thy Holy Name.

With them we bring to Thee
All that our hearts can give,
Praise, honour, for the victory,
Praise, honour, that we live.

If, when the tempest roar'd,
A ready help was nigh,
If near us the devouring sword
Flash'd and pass'd harmless by,

These were Thy works, O King;
Thine, Thine, the glory be;
Hear while Thy ransom'd people sing
Eternal praise to Thee.

Lord, as on that dark day,
Be with Thy servants still —
Hear, when they lift their voice to pray,
Hear, and defend from ill.

Oh, in the trying hour
When guilty pleasure smiles,
Rise Thou, and break the tempter's power,
Rise, and disperse his wiles.

So when life's march is o'er,
From sin and danger free,
Our souls may dwell, for evermore,
Saviour and God, with Thee. Amen.

Then followed a shortened form of Morning Prayer with I Chronicles xxix, 9-17, as the special Lesson, read by the Rev. W. B. Armstrong.

FORMER OFFICERS

SPECIAL seats in the body of the church were reserved for the regiment and for others present by special invitation. Former officers of the regiment attending were Lieutenant-Colonel Hon. Dr. J. B. M. Baxter, Premier designate of New Brunswick; Lieutenant-Colonel Beverley R. Armstrong, Colonel Dr. W. W. White, T. E. G. Armstrong and Hon. Dr. W. E. Foster. Colonel W. B. Anderson, D. S. O., O. C., of Military District No. 7, accompanied by Major Vince was seated with the former officers of the regiment, and the City Council was represented by Commissioners W. L. Harding and J. H. Frink. Members of the G. W. V. A. were present but did not make corporate attendance.

Lieutenant-Governor W. F. Todd sent regrets at inability to attend and extended greetings. Mr. Fleming expressed regret at the absence of Lieutenant-Colonel J. R. Armstrong who was ill and unable to attend.

The band was seated in the gallery and played a special selection during the taking of the offertory. The augmented choir of the church led in the hearty singing of the hymns, "Rejoice the Lord is King," "Lord of All Power and

Might," "Faith of Our Fathers" and "Now Thank we all our God." The anthem "O Taste and See," by Goff, was rendered with fine effect. Mrs. T. J. Gunn was at the organ and Mrs. Douglas Fritz as choir leader directed the singing. The rector conducted the service, and was assisted by Rev. John Unsworth, the curate. Rev. William Armstrong read the lesson.

Mr. Fleming expressed the congregation's appreciation of the attendance of the Brigade and the placing of the Colours, and thanked those who had come specially to take part in the service. He also cordially thanked those former members of St. John's Church choir who had spontaneously offered their services and who had come from Rothesay, Fredericton and even from Boston to assist with the music at the centennial observance.

He announced with much pride that the centennial thank offering amounted to \$4,988* to date and a cheque for that amount would be placed in the offertory plate. He had been greatly touched by letters received from former members of the congregation who had sent contributions to the Thank Offering, and he

*The final total was \$5,686.83.

considered the crowning gifts of all of these had been those he had received on the previous night when two former Sunday School pupils now living in the United States had sent their thank-offering gifts. He congratulated the members of the Committee who had laboured so faithfully under the able leadership of Mr. R. D. Paterson and Mr. Hammond J. Evans, in connection with the Centennial Thank Offering. He also thanked the rank and file of Church members who had given so liberally towards the fund, and asked that, when the offering was presented, all should stand and sing the Doxology. Mr. Fleming also heartily thanked Bishop Richardson for consenting to preach at both services. He said it was eminently fitting that on such an occasion his Lordship should inspire the congregation by his presence and gracious words.

After the hymn, "Faith of our Fathers," to the tune "St. Finbar," had been sung, the Bishop was escorted to the pulpit by the rector and curate of the church. Bishop Richardson expressed his great happiness and pride in being chosen as special speaker for the Centenary and he heartily congratulated the church and people on 100 years of corporate life, work

and achievement. He recalled that Mr. Fleming in his address on the previous Friday evening had spoken from the text "Remember the Days of Old," and that morning the Bishop said he would join with the rector's text one which might at the first glance seem strange on such an occasion. That text was "Forget thine own people and thy father's house. Instead of thy fathers thou shalt have children." The first text was the farewell message of Moses. The second text was an ancient marriage oath, ringing with high hope and great joy and filled with bright promise and great expectation.

STRONG TRADITION

ONE HUNDRED years was a long time, his Lordship said. He referred to the strong traditions, the *esprit de corps* and the unfolding of the divine will which had come through those years. God had led the congregation, he said, and there was cause for congratulation also because the building was the same throughout the century of time. It had happily escaped the great fire of about fifty years ago, and there were doubtless many in the church that morning who could recall the thrill with

which they had heard that the old church had withstood that conflagration. The history of the church was bound up with the history of Saint John, and "The Stone Church" had become a name of affection and familiarity.

AN OLD BUILDING

IT WAS an old building, as age was reckoned in Canada. It was a mute and material witness to a past, not dead but alive, in those who worshipped there. It had the dignity of age and beauty of architecture, and for 100 years it had been a sanctuary where men and women had laid their burdens at the foot of the Cross to return once more to their homes with gladness in their hearts.

That day, as the Centennial was observed, the people knew they were surrounded by a great "cloud of witnesses." The pews were filled with the multitudes of men and women who had served their day and generation well and had fallen asleep in Jesus. The church was indeed an honored building, the Bishop said, but it was more than that. It was the House of God.

As the centennial thank offering was taken to the Holy Table after the sermon it was pre-

sented by J. E. Secord, the senior warden; George A. Kimball, who was acting junior warden in the absence of G. L. Warwick, and the sidesmen, Dr. James Manning, Stanley Emerson, W. A. Lordly and T. E. G. Armstrong.

The Brigade left the church before the congregation, and as it marched past the War Memorial at the head of King street, Colonel Anderson received the salute. A tribute was paid to the dead in the taking of the salute at that point and the band played, "Far Away."

In the afternoon there was a special service for the children which was conducted by Rev. John Unsworth. Rev. A. L. Fleming gave the address telling of the history of the church and a memorial medal was presented to each child.

In the evening Bishop Richardson spoke on Missions, and the offertory solo was sung by Mrs. Archibald Miller.

At the evening service the lessons were read by Rev. Dr. W. R. Hibbard, of Rothesay. The soloists for the anthem were Mrs. Douglas Fritz and Miss Jessie Jamieson.

SPECIAL services were held in continuance of the centenary celebrations on Sunday, September 20, and Rev. C. V. Pilcher, D.D., of Wycliffe

College, delivered sermons of great eloquence and fervor. The choir of the church, under the leadership of Mrs. Gunn and Mrs. Douglas Fritz, rendered special music and large congregations attended. In the morning the St. Andrew's Society, one of the oldest societies in the city, paraded to the service, marching from the society rooms in Germain street with two pipers leading the parade. Rev. A. L. Fleming, rector of the church, who is the chaplain of the society, conducted the services and was assisted by Rev. William Armstrong and Rev. John Unsworth. He announced that the centenary thank-offering of the congregation was already well above \$5,000.00 and asked that any further contributions be sent in as promptly as possible.

RE-DEDICATION

DR. PILCHER took for his morning text St. Matthew ix, 9: "Jesus * ~ * * saith unto him, 'Follow Me,' and he arose and followed Him." The preacher said that on such a landmark in the history of the church as the celebration of the centenary it was well to recall fundamental things and to make the day one of re-dedication and re-consecration. The words of

his text he believed were a good description of a conversion. He considered the significance of the text in the light of the circumstances surrounding the incident and recalled the story of St. Matthew, the deeply religious boy who had come to discredit religion because of the lives of those who professed to be religious. Matthew, he said, had become an apostate, a tax gatherer at Capernaum, taking tolls for a foreign country.

MODERN EXAMPLES

HOW VERY modern it all is," Dr. Pilcher declared as he spoke of Matthew turning away from religion. "I can be as good out of the church as the people in the church," that was what the young people of today said to the clergy, Dr. Pilcher stated, and he pointed to the pity of it that in religion, as in no other line of life, people judged things by the worst and not by the best. If they would but look at the lives of the saints instead of at the lives of the hypocrites, how humble would be their contemplation of their own lives.

UNHAPPY LIFE

MATTHEW, acquiring great wealth as the tax gatherer, had been very unhappy in his inner life as he was sacrificing his conscience,

and the words of Christ as He taught in Capernaum, had seemed to Matthew to be all directed to himself. Then the Young Preacher had come to Matthew and, looking into his eyes, had given the simple command and Matthew had arisen and followed; and he did not regret, but gathered his friends to a banquet that they might share in his joy and hear the Preacher. That was Matthew's first service for the Master, and his second service was the writing of His Gospel. He became the reporter of the life of Christ and his gospel was declared to be the most beautiful book in the world.

SEEK THE KINGDOM

DR. PILCHER believed that if there were one lesson which the present age most needed to learn, it was the message, "Seek ye first the Kingdom of God." He had just come from the Old Country where there was an industrial struggle going on, and in the world today, the spirit of unrest was everywhere apparent. The great statesmen had come to the realization that the solution was to be found only in the spirit of co-operation and of love, the spirit of Christ; and this is essentially the work of the Church of

God. But there was another aspect Dr. Pilcher referred to, the personal appeal for consecration. He spoke of the magnificent service for Christ that could be accomplished if each individual would hear the call of Christ and follow Him.

Amongst those who attended the morning service in the church was Richard Law, son of the late Rt. Hon. Andrew Bonar Law, who was a week-end guest in the city visiting Colonel Murray MacLaren, C. M. G., M. P. Colonel A. E. Massie headed the St. Andrew's Society members in their parade, a telegram of regret at inability to attend having been received from C. B. Allan, president of the society. Each member in the parade wore a sprig of heather which had come directly to Mr. Fleming in Saint John from the "bonny banks of Loch Lomond."

In the evening Dr. Pilcher preached to a large and attentive congregation, taking for his subject the Beatitudes and pointing out their far-reaching significance.

A DIAMOND JUBILEE

A SERVICE of exceptional interest was held in the church on the morning of September 24, 1925, being the Diamond Jubilee of the

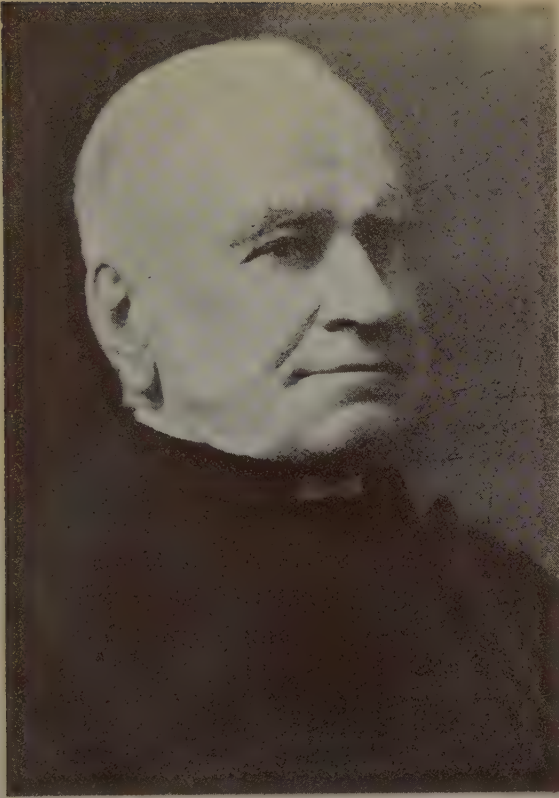
ordination of the Rev. W. B. Armstrong, nephew of the third rector of St. John's Church and for eleven years honorary assistant in the parish.

The service began at 10.30 a. m. with the celebration of the Holy Communion which was conducted by the rector of the parish, assisted by the Ven. Archdeacon A. H. Crowfoot.

It had been hoped that the Rev. Dr. J. Roy Campbell would attend the service also, as Mr. Armstrong and Dr. Campbell were ordained deacons on the same day sixty years ago at King's College, Windsor, N. S., but the latter's ill-health prevented him from being present.

These two clergymen have grown old in the service of their Lord in the Diocese of Fredericton, Dr. Campbell being eighty-four years of age and Mr. Armstrong eighty-three.

Mr. Armstrong retains his vigour to a remarkable degree and would easily be taken for a man twenty years younger. Addressing the congregation in a clear and pleasing voice Mr. Armstrong told of God's goodness to him, and how in the days of youth it was necessary to learn to love and trust the Saviour, and yet he felt that it was even more necessary in the days of old



THE REV. W. B. ARMSTRONG, M. A.

age to have a clear confidence in God our Saviour because there was little left in life to look forward to, and one needed the comfort and strength which faith in Jesus Christ alone can give.

He said that even the aged had a work to do in the world, and pointed out that it was his privilege still, at eighty-three years of age, to bring a word of cheer and comfort to many a heart.

Mr. Armstrong is the son of the Rev. William Armstrong, second rector of St. James Church, and a nephew of the Rev. George M. Armstrong, third rector of St. John's Church and first of the separated parish of St. Mark. His brother, the Hon. J. Russel Armstrong of Saint John, was unable to be present at the service on account of illness, but his two daughters, Mrs. W. S. Harding and Mrs. George M. Harding, with his grandchildren, nephews, nieces and many friends were present at the service.

CHAPTER XXIV

THE WOMAN'S AUXILIARY TO THE MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA

NO HISTORY of the Church would be complete without reference to the magnificent work of the Woman's Auxiliary.

Begun in 1903 in a small way, it has now risen to become such a power in the Church that it pays over forty per cent of the total amount of money contributed by the Church for missions.

In the second year of its organization there was one Branch formed in this parish with forty-three members, while in 1925 there are three Senior Branches, a Girls' Branch, and a Junior Branch, with a total membership of about one hundred and fifty.

The comparative statement of the treasurer's report, to be found in the appendix to this volume, is not without interest. In this work, as in all others, the ladies of St. John's congregation take a leading part.

For a number of years Mrs. George F. Smith was President of the Diocesan W. A., and was one of the Vice-Presidents of the Dominion Board of the W. A. for a still longer period. In the spring of 1925 she resigned her position as Diocesan President, and Mrs. James F. Robertson was unanimously elected President in her stead. It is only fitting that a record of these facts should be made, for the congregation is justly proud of the honour that two of its members

should hold such important positions in this great organization. The W. A. represents the finest type of Canada's womanhood, and these two servants of their Lord so well known and so greatly beloved, set the highest standard for the coming generation to emulate.

PAROCHIAL BRANCHES OF THE W. A.

IT IS not surprising, therefore, to find that the various parochial Branches are officered by the most able and enthusiastic ladies of the congregation.

SECTION A.—The Senior Branch, with Mrs. Alfred Morrisey as its versatile and winning president, meets each Monday during the winter season, and in the Secretary's report for 1925 it is stated that there was "a better attendance than last year."

SECTION B.—The members of Section B, which forms part of the Mothers' Meeting organization, under the inspiring leadership of Mrs. James F. Robertson, with Miss Clara O. McGivern as its indefatigable Treasurer, is taking "a keen interest in the work," and employs many laudable means to raise its Missionary obligations.

CHURCH GUILD.—The Church Guild, with Miss Edith O. Skinner as its most able President, has added to its parochial work a Branch of the W. A. Besides that work, and Christmas boxes, etc., it is now stretching out a helping hand to Eskimo in the Western Arctics, and “supports a little Chinese boy,” as well as making an “outfit for an Indian boy” in our Canadian Northwest.

FLOWER MISSION.—When anyone is ill in the parish the Flower Mission is ever anxious to express the sympathy and love of the congregation, but instead of sending a letter it “says it with flowers” through its most active convenor Miss G. A. Estey.

GIRLS' BRANCH.—A Girls' Branch of the W. A., under the very capable presidency of Miss Alice Tilley, gives opportunity for the “teen” age girls to enter into that part of the work which is so vital to the well-being of the church and the whole world.

JUNIORS.—Last, but not least, Mrs. Hammond J. Evans is the Superintendent of the Junior Branch of the W. A. By simple pleasant means she wins the interest of the little girls, so that missionary work and missionary talks are

one of the greatest joys of their lives. She is ably and generously supported in the work by Mrs. R. Downing Paterson.

Thus is the W. A. organization in the parish very complete. There is but one thing lacking — the equivalent of the W. A. for men.

CHURCH WORKERS' ASSOCIATION

WHAT the Woman's Auxiliary is to the Church abroad, the Church Workers' Association is to the parish at home. When it became evident that some heavy expenses must be incurred in order to put the organ into thorough repair, the Church Workers' Association was re-organized after a lapse of some fifteen years. The organization, which includes all the ladies of the parish, owes its inception to the Rev. John de Soyres. During his rectorship it had rendered the greatest possible service on many occasions. To the C. W. A. the church is indebted for the magnificent window in memory of Mr. de Soyres, and to this Association belongs the credit of recognizing the need of a suitable rectory, and of starting the fund for the purchase of the same.

In order to raise the funds necessary to pay for the re-construction of the organ, the C. W. A.,

under the able leadership of Mrs. G. Fred. Fisher, with the rector's approval, revived the ancient custom of having a "High Tea," on Shrove Tuesday, February 28, 1922.

Since then other "Teas," "Sales of Work," etc., have been held with the most astonishing success, so that in less than four years they have raised some six thousand dollars for Church purposes. It is to this organization that the church is indebted for the splendid modifications recently made, which include:

1. Re-painting of the church.
2. Moving the bellows of the organ in order to give proper space for choir entrance to the church.
3. The erection of the new doorway between the church and parish house.
4. The new stair and base for the pulpit.
5. The tiling of the chancel, and marble steps at the end of the chancel.

In the revival of this Association, it has been proved that the ladies of today are able to maintain, if not surpass, the best traditions of "the long ago."

SUNDAY SCHOOL

AFTER the Church itself the most important organization in the parish is undoubtedly the Sunday School.

During the century some of the finest and most gifted men and women have realized the possibilities inherent in this work, and have given to it liberally of their time and strength. In the Centennial year, under the genial guidance of the curate, the Rev. John Unsworth, with Mr. W. E. Anderson as Associate Superintendent, the work of the Sunday School has become very efficient. The School is divided into four main divisions, primary, intermediate, senior, and Bible classes, and the teachers and officers are imbued with the greatness of the task committed to them.

CHANCEL GUILD

THE CHANCEL GUILD has a membership of about twenty ladies who, with Miss Celia Armstrong as President, give their attention to all that pertains to the Holy Communion service. Through their devotion the linen is always spotless, and the silver is kept in perfect condition.

MEN'S CLUB

THE MEN'S CLUB meets each month, when a lecture or address is delivered on some subject of general interest, after which refreshments are served. This gives the men of the congregation an opportunity to get to know one another in a fraternal way.

HOSPITAL AID

THE HOSPITAL AID, under the convenorship of Mrs. A. Ernest Fleming, arranges for regular visits to be paid to the General Public Hospital by its members. Magazines, fruit and flowers are taken to the patients.

BOY SCOUTS AND CUBS

THE BOY SCOUTS and Wolf Cubs link up the boys in the parish, and, beside developing leadership amongst the boys themselves, are most effective character-building organizations.

GIRL GUIDES

A SIMILAR work is being done through the Girl Guides amongst the girls of the parish. The parochial company, "The Third Saint

John Company," is under the leadership of Mrs. Arthur Anglin and Miss Margaret Anderson.

The first district parade of the Girl Guides was made to St. John's Church on Sunday, May 31, 1925, when a special sermon was delivered to the girls by the rector, and their own hymn was sung and prayer used.

A company of "Brownies" (Junior Girl Guides) may be formed to meet the need of the younger girls.

BADMINGTON CLUB

THE BADMINGTON CLUB is very popular with the young people of the Church, both young men and maidens. It is intended to give them a suitable opportunity for recreation and social intercourse.

With these various organizations at work the Church is seeking to meet the needs of her people. She presents to them a vision of the Kingdom of God, and offers them an opportunity to express their allegiance to Him, who alone is Head of the Church through these many avenues of service.

SECTION VI

The Bishops of the Diocese

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THE RIGHT REVEREND
JOHN INGLIS, D.D.

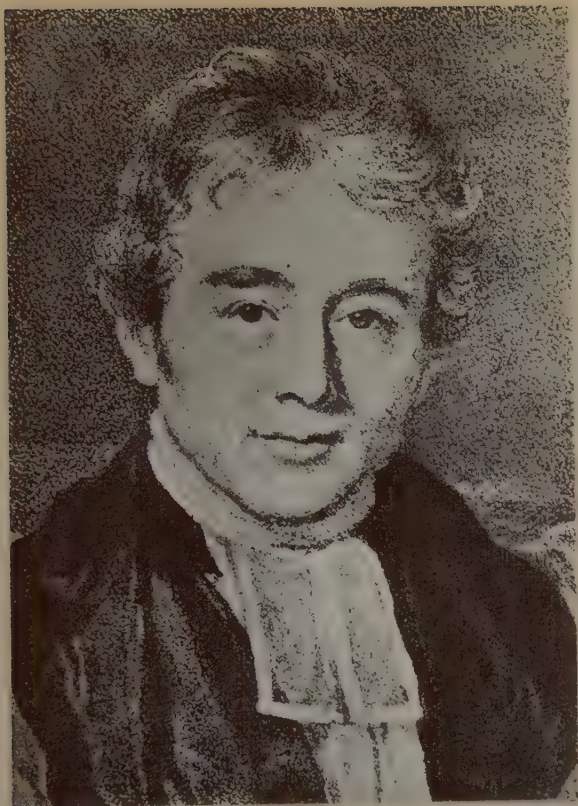
A HUNDRED years ago it was a very difficult problem for the Bishop of the Diocese (which then included both Nova Scotia and New Brunswick) to carry out his Episcopal duties. We do not wonder, therefore, that while the church was opened for public worship on September 11, 1825, the consecration did not take place until almost a year later.

This was the first visit paid by the newly consecrated Bishop to New Brunswick. Before dealing with that memorable Episcopal visitation, it may be well to refer to the Bishop himself.

The third Bishop of Nova Scotia was the son of its first Bishop, the Right Reverend Charles Inglis, D. D. He was born in New York on December 9, 1777, and came of a clerical family, since his father was the third son of the Rev. Archibald Inglis, of Glen and Kilcar in Ireland. Emigrating from Ireland at an early age his father, Charles, came to America and took up teaching as his profession, but finally offered himself to God for service in the Church. Accordingly he crossed the Atlantic to England, and after having been admitted to Holy Orders, returned to America, doing missionary work in the State of Delaware until he was elected rector of Trinity Church, New York. It was while there that his son John was born, who afterwards succeeded his father as Bishop of

Nova Scotia. Regarding the early life of John Inglis we know little, or nothing. At the time of Bishop Stauser's death he was rector of St. Paul's Church, Halifax, and had been appointed Ecclesiastical Commissary during Dr. Stauser's Episcopate. It was not unnatural, therefore, that he should have received the appointment to the vacant See. For twenty-nine years his father had guided the affairs of the Church in these provinces with marked ability and faithfulness, and now the son was called to enter into his father's labours. He came to his great task with a detailed knowledge of conditions, such as a stranger could not possibly have, and which stood him in great advantage. In these days, when travelling had to be done on land by horse, wagon or sledge, and on sea by small sailing-craft, the work of a Bishop involved much hardship and sometimes even privation. In the face of these things the new Bishop did remarkable work.

As an illustration of Bishop John Inglis' organizing ability it may be stated that one of his first acts was to divide the Diocese into four Archdeaconries. The Rev. Robert Willis, D. D., who had been rector of Trinity Church, Saint John, N. B., and was then rector of St. Paul's Church, Halifax, was appointed Archdeacon of Nova Scotia; the Rev. George Best was made Archdeacon of Fredericton, N. B.; the Rev. A. G. Spencer, Archdeacon of Bermuda; and the Rev. George Coster, Archdeacon of Newfoundland. The Bishop visited this province



THE RIGHT REVEREND JOHN INGLIS, D. D.

every three years as a rule, and on one of his first visits consecrated the new Church of St. John's. His last visit to Saint John was paid in 1840, which he described in a report to the S. P. G.:

"Thursday, August 26, 1841, as we approached the New Brunswick shore, with smooth sea, we saw a most calamitous fire raging in Portland, by which seventy houses were burnt, and fifteen hundred persons were deprived of shelter, of whom five hundred were so poor as to be unable to do anything for their own relief. After visiting various parts of the province, I met the clergy Thursday, September 9th, at Saint John, delivering a charge in Trinity Church, which obtained their serious attention.

Friday and Saturday services were held at 11 o'clock, and the rest of the day to business. In Trinity Church on Sunday, September 12th, 1841, at the morning service, Alexander Campbell and William Scovil were admitted to the order of priests. After sermon by the Archdeacon, administered the Lord's Supper to the clergy. In the evening preached to a large congregation at St. Luke's Church, Portland, from the words: 'Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger.' "

Mr. G. Herbert Lee tells us in his historical sketch of "The first fifty years of the Church of England in New Brunswick" that Major-General Sir John Eardley-Wilmot Inglis, K. C. B., whose name is linked with the glorious defence of Lucknow in India, was a son of the Bishop.

We know that Mrs. J. W. Laurie, donor of the Laurie Memorial Trust in connection with

King's College, Halifax, is a niece of Dr. John Inglis, and grand-daughter of the first Bishop of Nova Scotia.

Bishop Inglis died in London, twenty-seventh October, 1850, in the seventy-third year of his age, the fiftieth of his ministry, and the twenty-sixth of his Episcopate. In St. Paul's Church, Halifax, N. S., may be seen two monuments, one above the other. The upper one is to the memory of the first Bishop of Nova Scotia, and the other bears the following inscription:

“THE RIGHT REVEREND JOHN INGLIS, D. D.

BY WHOM THE ABOVE MONUMENT WAS ERECTED,
HAS FOLLOWED HIS PIOUS PARENT TO THE GRAVE,
THE INHERITOR OF HIS VIRTUES AND OF HIS ZEAL,
IN THE CAUSE OF HIS DIVINE MASTER,
AFTER A FAITHFUL SERVICE OF MANY YEARS
AS RECTOR OF THIS PARISH.

HE WAS CONSECRATED IN THE YEAR OF OUR LORD, 1825,
BISHOP OF THE DIOCESE.

ENDUED WITH TALENTS OF A HIGH ORDER,
HE ZEALOUSLY DEVOTED HIS WHOLE LIFE
TO THE DILIGENT DISCHARGE OF HIS SACRED DUTIES,
AS A MINISTER OF THE GOSPEL OF CHRIST.

HE DIED ON THE 27TH OF OCTOBER, A. D., 1850,
IN THE SEVENTY-THIRD YEAR OF HIS AGE,
AND IN THE TWENTY-SIXTH OF HIS EPISCOPATE.

IN ERECTING THIS MONUMENT
TO THEIR LAMENTED PASTOR AND BISHOP,
THE MEMBERS OF THE CHURCH HAVE THE MELANCHOLY
SATISFACTION
OF UNITING IT WITH THAT
ON WHICH HE HIMSELF SO FEELINGLY RECORDED
THE VIRTUES OF HIS FATHER.”

THE MOST REVEREND
JOHN MEDLEY, D.D., LL. D., D. C. L.

FIRST BISHOP OF FREDERICTON AND METROPOLITAN
OF THE ECCLESIASTICAL PROVINCE OF CANADA

IT HAS been shown that the people of Saint John were not unmindful of the respect due to the Head of the Church of England in the land, when the first Colonial Bishop, Dr. Charles Inglis, paid his first visit to Saint John.

It is likewise true that when the first Bishop of Fredericton arrived in the Loyalist City he received the warmest of welcomes, as was both fit and proper. Bishop Medley was born in London, England, on December 19, 1804. After passing through various schools he entered Wadham College, Oxford, in 1822. We know little of his life at that ancient seat of learning, save that he graduated with classical honours in 1826.

He was ordained deacon in 1828, and priest the following year. His first charge was that of the small fishing village of Beer, in Cornwall, "just on the border of the Devonshire coast." It is recorded that "Parson Medley is still talked about by some of the village grandsires as they watch the matchless prospect across Seaton Bay." After seven years in Cornwall he was called to the rectorship of St. Thomas Church, Exeter. Here the whole atmosphere of the world was changed. Open fields and the simple fisher-folk, descendants of smugglers and wreckers, gave place to the charms of an ancient English city as beautiful as it is historic. We can well imagine

how the future Bishop must have revelled in the glories of Exeter. Its Cathedral with massive towers; its quaint Elizabethan houses with their strange carving, and all the other fascinating features of that old world city, but most of all perhaps the advantage of mixing in the cultured society of such families as the Coleridges and Bullers. Again, for seven more years, the Rev. John Medley laboured in his new Parish of Exeter, when he received the call to forsake the land of his birth, and become the first Bishop of Fredericton.

"On Sunday, May 4, 1845, the Rev. John Medley, D. D., was consecrated Bishop of Fredericton at Lambeth, by the Archbishop of Canterbury, assisted by the Bishops of London, Lincoln, Rochester, Hereford and Lichfield."

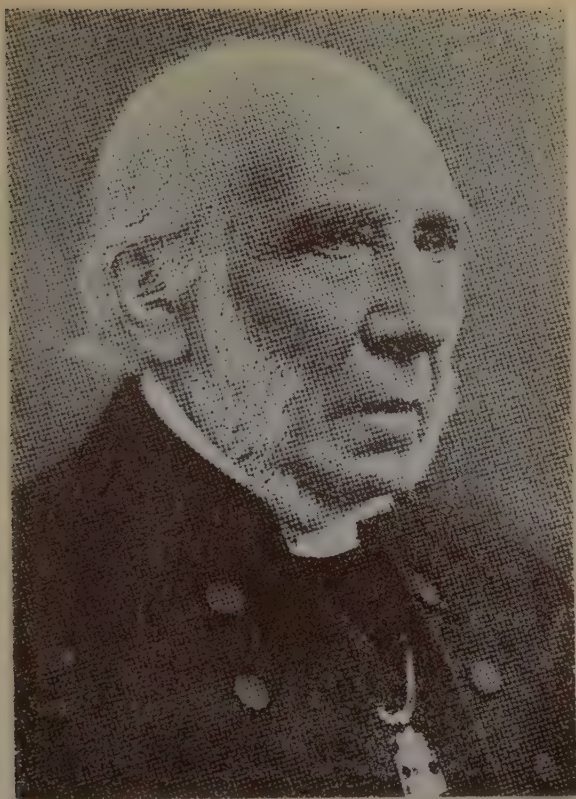
Without delay the newly consecrated Bishop set sail for Canada, and arrived in New Brunswick almost within a month of his elevation to the Episcopate. He preached his first sermon in Trinity Church, Saint John, on Sunday, June 8, 1845. Taking for his text St. Matthew x, 29-31, the Bishop unfolded and explained: First, the doctrine of the "particular Providence" of God our Father over the weakest and most needy, as well as over the high and mighty ones of the Earth. Secondly, how that doctrine applies to the ordinary life of man. The Bishop closed his very able, if very long, sermon, with these words:

"The lesson from the whole subject is this, that he who commits himself to God's providence, praying in the Holy Spirit, keeping himself in

the love of God, and humbly following His revealed will, can never mis-carry. Sooner would the world come to an end, than one of God's promises fail, and when he sees this world in flames around him, he shall rise from the wreck unhurt and undismayed, to inherit a Kingdom that cannot be shaken, and to take possession of the crown that fadeth not away."

On the Wednesday following, June 11, and the Feast of St. Barnabas, Dr. Medley was duly installed as Bishop of the Diocese, and began his life-work. What a change it must have been to enter upon such work in this province eighty-five years ago! But Bishop Medley was a man and a Christian — nay, he was more — he was a Christian gentleman, and so, while he loved the halls of learning and held to what have been termed "good old-fashioned High Church doctrines," he rose above these things and played the part of a true "Father-in-God" to the people. Thus it came about that all through the Diocese from Restigouche to Charlotte, and from Madawaska to Westmorland, he was loved and respected by all Churchmen. It is surely an evidence of the man's greatness that those who disliked sacerdotalism even in its mildest form, and knew how to fight a strong, clean fight, could at the same time respect and love their Bishop with true devotion. As Mr. de Soyres once said, "There was 'The stern joy which warriors feel,
In foemen worthy of their steel.'"

In the minds of those sturdy Protestants of Saint John and Fredericton, who certainly ful-



THE MOST REVEREND
JOHN MEDLEY, D. D., LL. D., D. C. L.

First Bishop of Fredericton and Metropolitan of the
Ecclesiastical Province of Canada

filled the apostolic example in 'not giving place by subjection, no, not for an hour,'" the Bishop lived his life courageously, and by precept and example sought to help all with whom he came into contact nearer to their Father God. By cheery word, by some little act of courtesy, or some genial story to lighten a long dark evening, did the Bishop win his way into the hearts of his people, as well as by his labours in his special capacity as chief Shepherd of the Church in the province.

The Bishop was twice married — first, when in England, to Christina, daughter of John Bacon, Esq., Jr., the son of an eminent English sculptor. Then, years after his first wife's death, on the sixteenth of June, 1863, he was married to Margaret, daughter of Mr. and Mrs. Hudson of Crossmead, Exeter, England, in St. Anne's Church, Welchpool, Campobello Island, N. B., in the presence of four of his sons and one daughter.

Evidently the Bishop had known Miss Hudson in the old days when he was rector of Exeter. Being unable to visit England at the time of the marriage, the lady braved the voyage across the Atlantic alone, and on arrival in Canada was the guest of Admiral and Mrs. Owen of Campobello Island, who were warm personal friends of Bishop Medley.

THE FIRST ANGLICAN CATHEDRAL OUTSIDE OF THE BRITISH ISLES

THE FIRST outstanding task to which Bishop Medley set himself was the building of a Cathedral. Indeed, before he left England, he

had obtained money towards this very needful object. "On October 15, 1845, the corner stone was laid with due ceremonial by his Excellency Sir William Colebrooke, Governor of the province." By that time some £5,500 sterling had been collected in England towards the expenses, so the building was completed with as little delay as possible, and was consecrated on August 31, 1853, just after the division of the parish of Saint John and the establishing of St. John's Church as a separate parish church. Archdeacon Brigstocke tells us that the consecration "was attended by Bishop Mountain of Quebec, Bishop Strachan of Toronto, and Bishop Southgate from the United States, who preached the sermon." At that time there was no other Anglican Cathedral outside of the British Isles. It was at this Cathedral, which stands as his memorial by the beautiful Saint John river, that the first meeting of the Synod was held on July 6, 1871.

This marked a new epoch in the history of the Church in the Diocese.

"Our beloved Diocesan" laboured in true apostolic fashion to strengthen the Church in every place, and the result abundantly proved that the hope expressed by Bishop John Inglis on his last visit to New Brunswick, had not only been fulfilled, but was proved to be the hope of far-sighted wisdom.

When the Most Reverend John Oxenham, D. D., resigned his position as Metropolitan of Canada, the House of Bishops elected Bishop Medley to this high office in 1879. For thirty-

eight years Bishop Medley had given of his strength and powers to build up "the flock of Christ," and now the years were telling upon him, so that it became necessary to obtain for him some assistance if the work of the Diocese were not to suffer. With this end in view, a Canon was passed in the Synod "for the Appointment and Election of a Bishop-Coadjutor." The result was that on the nomination of the Bishop, the Synod elected the Rev. H. T. Kingdon, vicar of Good Easter, Essex, as Bishop-Coadjutor of the Diocese.

In 1888 Bishop Medley attended the Pan-Anglican Conference of Bishops and had the honorary degree of D. D. conferred upon him by the University of Cambridge, and that of LL. D. by the University of Durham. It was not until two years later that the degree of D. C. L. was conferred upon him by the University of King's College, Windsor. Here are some words written by Mr. de Soyres, himself one of our greatest scholars and preachers, which are worth recording, "No figure at the recent Pan-Anglican Congress has excited such attention as that of good Bishop Medley, who (had he wished it) might have been spokesman at each banquet. Around him, scholars of European reputation like Lightfoot and Stubbs, preachers like Mac-Gee and Boyd Carpenter, yielding willing deference."

While in England a service was held in the little village Church of Lullington, where the Bishop and all his sons met together for the last

time. Of Bishop Medley it might be said, as was said of Barnabas, "he was a good man, full of the Holy Ghost and of faith." In his private life he was noted for his simplicity and charity; his heart was warm and generous; his faith that of a little child; while we are told that his life was a "living and acted sermon." God granted him "length of days," and he died on September 9, 1892, in the eighty-eighth year of his age, deeply mourned by a sorrowing Church.

IN MEMORIAM

THE MOST REVEREND JOHN MEDLEY, D. D.

First Bishop of Fredericton and Metropolitan of Canada.

BY GEORGE EDWIN FAIRWEATHER,

Member of St. John's Church, and author of "The Stone Church Bell."

The noble, generous heart is cold and still,
That warmly beat for Christ, to do His will,
Whose earnest zeal and faithful love were known,
Whose burning words had beauty all their own,
What memories sweet surround his honored name,
What noble generous acts — unknown to fame —
Are treasured in the hearts of friends held dear,
Who knew his gentle life, his love sincere.
Beside the church erected by his hand,—
A monument, imposing, spacious, grand,—
His mortal self is placed in final rest,
By loving hands at his own last request.
Sleep on beneath the shade of that grand pile
Of massive stone, with spacious chancel, aisle,
The church that knew thy faithful work and zeal,
And effort for thy flock's eternal weal.

Thy people mourn thee, yet in heart rejoice
Though silent now thy dear familiar voice.
For in the "many mansions" glorious, bright,
Thou hast found peace and rest, eternal light.

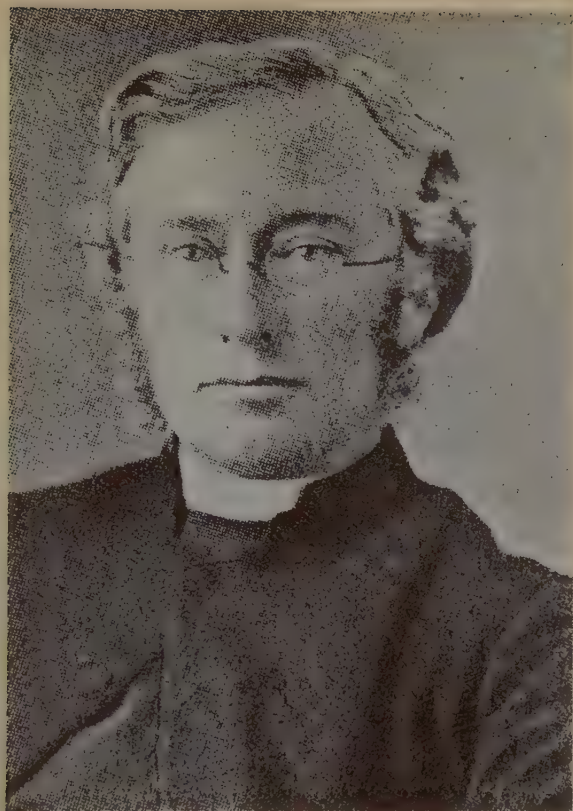
THE RIGHT REVEREND
HOLLINGWORTH TULLY KINGDON, D. D.

SECOND BISHOP OF FREDERICTON

THE TWELFTH session of the Synod of Fredericton met on Wednesday, sixth July, 1881, at "the Odd Fellow's Hall" in the City of Fredericton, at 9.30 a. m. In his Charge Bishop Medley addressed the Synod on the subject of the election of the Bishop-Coadjutor, reading letters testimonial from the Bishops of St. Albans and London; also extracts from a private letter from the Bishop of Manchester, and one from Dean Church of St. Paul's Cathedral, London, England, regarding the Rev. H. T. Kingdon. The Bishop then nominated Mr. Kingdon for the position of Coadjutor-Bishop of the Diocese, and the Synod was pleased to confirm the nomination.

The following day a committee was appointed to draw up an address of welcome to be presented to Dr. Kingdon on his arrival in the Diocese.

Hollingworth Tully Kingdon was born in London, England, April 16, 1835. Passing through the local schools he entered Trinity College, Cambridge, in 1858, where his name appears in the Third Class of the Classical Tripos



THE RIGHT REVEREND
HOLLINGWORTH TULLY KINGDON, D.D.

Second Bishop of Fredericton

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of that year. Among his contemporaries at college may be mentioned Dr. Swete, afterwards Regius Professor of Theology, and Bishop Smith of Sydney, who were respectively seventh and eighth in the First Class of the same Tripos.

The year following his graduation Mr. Kingdon was ordained deacon by Bishop Wilberforce of Oxford, and priest in 1860 by Bishop Hamilton of Salisbury. He held curacies successively at Sturminster-Marshall, a Dorsetshire village, and at the Wiltshire market-town of Devizes. Thence he was appointed Vice-Principal of the Salisbury Theological College, a post which he held until the death of Bishop Hamilton in 1869 when he accepted a curacy at St. Andrews, Well street, in London, a church famous for its musical services. Very tardily promotion came at last, in 1878, in his appointment to the vicarage of Good Easter, a retired village in Essex, where he laboured for three years. Then came the summons to New Brunswick. Mr. Kingdon was consecrated Coadjutor-Bishop of Fredericton, July 10, 1881, and remained in that position until the death of Archbishop Medley on September 9, 1892.

THE ENTHRONEMENT

ON THE twenty-third of November a number of the clergy and laity of the Diocese visited Fredericton to witness the installation of Bishop Kingdon in the full right of his office. The acting Metropolitan (Dr. Lewis of Ontario) had delegated to Sub-Dean Alexander the execution

of the official mandate, and Bishop Neely of Maine was present to congratulate his colleague and wish him God-speed. The service was solemn and impressive, and at its conclusion a large number partook of the Holy Communion.

Bishop Kingdon entered upon the exercise of his episcopate with the heartiest wishes on the part of all his clergy for his prosperity and success. He had passed through a wide experience already of different phases of ministerial life.

During the previous ten years he had stood by the side of Bishop Medley as his assistant and ultimate successor. At that time this was somewhat rare in ecclesiastical annals. For many years after the Reformation Coadjutor-Bishops were seldom, if ever, appointed with right of succession. In England the right of each episcopal appointment rests with the Crown, and hence "right of succession" is never given.

Bishop Kingdon's position theologically might be termed "moderate." He established his reputation as a writer in 1873 by an excellent treatise entitled "Fasting Communion," in which the fallacies of the extreme school were exposed in an exhaustive and irresistible way, which proves that he had little sympathy with those innovators who would introduce into the Church of England the doctrines of the Church of Rome. This is all the more interesting since we learn from "The New Freeman," dated October 19, 1907, that he had a brother, named George, who left the Church of his fathers and became a member of the Jesuit Order of the Church of Rome.

The Bishop was also the author of a pamphlet on Divorce, the main tenets of which were later adopted in part by the Lower House of Convocation of York, England. In 1890 he was appointed to deliver the Bishop Paddock lectures at the General Theological Seminary at New York. This was probably considered at that time an even greater honour than it is today.

What Bishop Kingdon lacked in charm of personality, when compared with Bishop Medley, he made up for in executive ability. As C. H. Mockridge tells us, though he was small of stature he was quick and resolute of will. Not only was he a "man of extraordinary learning" which gained for him the degree of Doctor of Divinity from Cambridge University, England; King's College, Windsor; and Trinity College, Toronto; but he was a man who possessed keen business instincts and familiarity with law. We are not surprised to find, therefore, that his ability regarding finances and organization left their mark upon the Diocese.

When he entered upon his duties in the full right of his office he found many practical matters requiring attention. Conditions in the Diocese at that time may be illustrated by reference to the Bishop's first Charge. Regarding those who should vote at the time of the election of a rector, he pointed out that there were certain requirements which must be insisted upon, viz.: That the voter —

1. Shall be a male of over twenty-one years of age.

2. Shall be a stated attendant at the church for a period of six months next preceding the time of voting.

3. Must have paid one dollar in aid of the church, chapel-of-ease, or place of public worship.

Proceeding, the Bishop pointed out amongst other things that "a dollar must have been actually paid in aid of the church, chapel-of-ease, or licensed place of worship. The dollar must go through the church accounts, and, therefore should appear there. It may afterwards go to the support of the clergyman; but it clearly must not be paid straight to him. Much less would the giving a ton of hay, or several bushels of oats or barrels of potatoes to the clergyman qualify a voter. The supply of produce, or a produce receipt, does not qualify — the dollar must have been paid."

Which reminds us of the experience of an elderly clergyman who is with us still. In the early days of his ministry he was appointed rector of a country parish. Things went along smoothly, and the people were very kind in bringing to the rectory oats and hay, etc., but there was a most uncomfortable absence of actual cash towards stipend. The cleric did his best to inform his wardens that he was in need of money, but all without avail. Finally, one Sunday morning, after giving out the notices for the week, he explained to the congregation there

assembled that he was deeply grateful to them for their gifts of hay and oats, but that as he was not a horse he must needs obtain other things to eat, and would be most thankful if they could see their way to pay him his stipend in dollars and cents. History relates that the stipend was paid without delay!

In order to perfect the organization of the Diocese the Bishop appointed Canon Brigstocke, rector of Trinity Church, Saint John, Archdeacon of Saint John, and, at a later date, when he went to England for a rest, he appointed Archdeacon Brigstocke his Commissary during his absence.

Before Bishop Kingdon had been a year in office he drew attention to the inadequate amount of the Incapacitated Clergy Fund which then amounted to only \$5,600.00. In fourteen years it reached \$25,000.00, largely as the result of the Bishop's efforts and organization, and today it amounts to \$52,500.00.

To Bishop Kingdon the Diocese is greatly indebted for the Widows and Orphans Fund which finds such a ready response from the people.

In 1897 he was able to secure the Act of Incorporation of the Cathedral Chapter; through his efforts the whole matter of the management of Church lands was put on a proper basis; the Educational Fund increased; a Chancellor of the Diocese appointed; and the Bishop Medley Memorial Canonry Fund was established. During his episcopate many changes took place, not only in the Diocese but in the Canadian Church. In the City of Toronto, on the second Wednesday in

September, 1893, the first step was taken in accordance with the scheme for the consolidation of the Church of England in Canada by the meeting of the General Synod for the first time. Then, ten years later, November 4, 1903, the Diocesan Branch of the Woman's Auxiliary to the M. S. C. C. was formed.

In 1888 and 1897 Bishop Kingdon attended the conference of Bishops at Lambeth.

In 1890 he was married in the Cathedral at Fredericton to Anna Beverley, daughter of Lieutenant-Colonel Beverley Adino Robinson, and widow of George William March. One child, a daughter, Anna Phillips-Renorden, was born of the union.

During the later years of his life Bishop Kingdon suffered from very poor health and was frequently unable to attend to the ever-increasing pressure of duties connected with his high office. In order to relieve the situation the Synod decided, in 1906, to elect a Coadjutor, and Canon Richardson was the choice. Within a year Bishop Kingdon passed away and was buried on Tuesday, October 15, 1907. On the afternoon of that day, promptly at two o'clock, the funeral service was conducted in the Cathedral of the Diocese by Bishop Richardson and Bishop Worrell of Nova Scotia, when between thirty and forty of the clergy were present, and a large congregation of Church people filled Christ Church Cathedral. After the service the remains were interred at Douglas Church Burial Ground.

The Bishop possessed probably one of the best privately owned theological libraries in Canada,

and bequeathed it to Trinity Church, Saint John.

That Bishop Kingdon lacked some of the finer qualities of the "Pioneer Bishop" may be true, but a fitting testimony to the valuable service he rendered to the Church is found in the words of his successor who knew him so well. Amongst other things Bishop Richardson said, "The more I enter upon the heritage that he laid down, the more fully I recognize and revere the thoroughness and value of his work. To mention only one point, amongst many to which reference might be made, rarely I suppose, has any Bishop done so much to inculcate into his clergy, and to stamp upon his Diocese, a real respect and reverence for law and order. In this, and in many other ways, Bishop Kingdon left permanent results behind him."

THE RIGHT REVEREND JOHN ANDREW
RICHARDSON, D.D., D. C. L.

THIRD BISHOP OF FREDERICTON

BORN IN Warwick, England, on the thirteenth of October, 1868, John Andrew Richardson was educated at the Warwick Grammar School and came to Canada in 1888. After working for two years on a farm in Manitoba he took a course at the local Normal School, after which he taught in the public schools and St. John's College School, Winnipeg, for a number of years.

In 1895 he graduated in Honour Philosophy from the University of Manitoba. The same



THE RIGHT REVEREND
JOHN ANDREW RICHARDSON, D.D., D.C.L.
Third Bishop of Fredericton

year he was ordained deacon, and took charge of the Mission of St. Luke's, Fort Rouge, Winnipeg.

In 1896 he received priest's orders and became rector of St. Luke's, where he remained till 1899.

In 1897 he married Dora Lilian, second daughter of Ven. Archdeacon Fortin, rector of Holy Trinity Church, Winnipeg. The marriage was solemnized by the present Primate, uncle of the bride, and at that time Dean of Rupert's Land.

It was while Mr. Richardson was rector of St. Luke's Church, Fort Rouge, that he paid his first visit to Saint John, on behalf of missions in Western Canada. On the occasion of that visit he preached in four of the city churches — St. John's, Trinity, St. George's (Carleton) and St. James. The impression created was so favourable that the Rev. John de Soyres invited him to conduct a two week's Mission in St. John's Church. In writing of this Mr. de Soyres said:

"Nothing happens but the unexpected, says a French proverb, and very often the unexpected brings with it a great blessing. When the Primate of Canada wrote to say that, owing to Archdeacons Fortin's illness, he would send in his place a young clergyman called Richardson, to make the customary appeal on behalf of Rupert's Land missions, we did not think that our Lenten Services would derive such remarkable help as has been the case. Mr. Richardson's sermon on the evening of February 19, was a very masterly presentation of the claims of Manitoba,

and the rector asked him if he would consent to give some addresses at the daily service. This was agreed to, and after the first week, a course of children's services was arranged, thus contributing a fortnight's work. Our congregation is greatly indebted to Mr. Richardson's kindness and energy; and we believe that this work of his will do very much to strengthen the links of sympathy between New Brunswick and her distant sister Manitoba."

When the congregation of Trinity Church were in search of a new rector after the death of the Ven. Archdeacon Brigstocke they chose Mr. Richardson. Writing in St. John's Church Parish Magazine July-August, 1899, Mr. de Soyres had this to say about Mr. Richardson:

"The congregation of St. John's Church extends hearty congratulation to the mother church of Trinity upon the election of her new rector. We believe that a wise choice has been made, and that the people of Trinity have every reason to hope for a long and prosperous ministry. Our own people already know Mr. Richardson better than his future flock can claim to do. His two weeks mission in our church would long have been remembered with gratitude, even if the new associations had not come to pass. The Sunday School of Trinity will indeed gain by the coming of one, who is a practical teacher of considerable experience, and the influence of our learned and wise Primate, Archbishop Machray, who regards Mr. Richardson with particular affection, will be felt through the utterances of

the pulpit. The diocese of Rupert's Land has suffered seriously in the loss of Mr. Richardson. But this loss is the conspicuous gain of Fredericton."

Mr. de Soyres prophecy was abundantly fulfilled because, under Mr. Richardson's leadership, Trinity Church took on a new lease of life. In the parish, the city, and the Church at large, the power of Mr. Richardson's personality was felt, and he speedily adapted himself to the new conditions of the east. Three years after his coming to the Diocese he was made an Honorary Canon of Christ Church Cathedral, Fredericton, by Bishop Kingdon.

ELECTION OF THE REV. CANON RICHARDSON AS BISHOP-COADIUTOR

AS BISHOP KINGDON'S health became an increasing source of anxiety to his friends it was decided, at a meeting of Synod held in Fredericton in July, 1906, to elect a Coadjutor-Bishop. Mr. A. C. Fairweather read a letter to the Synod from Bishop Kingdon, who was unable to be present, approving of the names nominated by the Synod.

After a number of ballots the Synod failed to reach an agreement in the matter. The Synod then adjourned "to meet in the city of Fredericton on the first Tuesday in October," when, after a protracted session, the choice fell upon the Rev. Canon Richardson.

With as little delay as possible the Consecration and Enthronement took place, the former in Montreal, the latter in Fredericton.

THE CONSECRATION SERVICE

THE CONSECRATION took place in Christ Church Cathedral, Montreal, with the usual impressiveness which always surrounds that great service.

At half past ten o'clock on the morning of the thirtieth November, 1906, the Right Reverend Arthur Sweatman, the Lord Bishop of Toronto; (acting Metropolitan), the Bishops of Montreal; Quebec; Ontario; Ottawa and Nova Scotia, and a large number of the clergy, met in the Chapter House of the Cathedral, and at eleven o'clock entered the building in procession. The service began with the singing of the hymn "The Church's One Foundation." Then followed the Holy Communion service which was taken by Bishop Hamilton of Ottawa. The Epistle was read by the Bishop of Ontario, and the Gospel by the Bishop of Quebec.

Bishop Worrell of Nova Scotia preached the sermon, at the conclusion of which the Bishop-elect, vested with his rochet, was presented to the acting-Metropolitan by Bishop Hamilton and Bishop Carmichael.

Mr. T. Carleton Allen, Chancellor of the Diocese of Fredericton, then read the record of election; and the oath of canonical obedience, by which the Bishop-elect professed and promised all due reverence and obedience to the Archbishop, was administered.

The Litany was next recited by the Reverend Dr. Symonds, vicar of Christ Church Cathedral. Bishop Sweatman then addressed the prescribed

questions to the Bishop-elect by whom they were duly answered.

Accompanied by Bishop Hamilton and Bishop Carmichael, Dr. Richardson then retired for a short space of time. When they returned the Bishop-elect was fully robed, and the "*Veni Creator Spiritus*" was sung. The act of consecration then took place, the Bishops laying their hands upon the head of the elected Bishop, while the prayer was said by Bishop Sweatman, after which he delivered a Bible to the new Bishop.

The Holy Communion service was proceeded with, and the service brought to a close by the benediction being pronounced by Bishop Sweatman.

THE ENTHRONEMENT

MUCH INTEREST was taken by members of the Church of England and others in the service of Enthronement of Bishop Richardson in Christ Church Cathedral, Fredericton, on February 6, 1908. Some thirty-five clergymen in their robes were present at the service. "Led by the surpliced choir they entered the church singing, 'The God of Abraham praise.'"

By virtue of the mandate of Archbishop Sweatman, the newly appointed Metropolitan; the senior Archdeacon of the Diocese, Dr. David Forsyth, conducted the service of Enthronement, and Bishop Mills of Kingston, Ontario, pronounced the blessing, saying:

"God, Whose grace hath called thee to this office, be thine aid, and give thee thy heart's

desire; endue thee with judgment, knowledge, charity, purity, holiness, and patience; establish thee in righteousness and holiness, and evermore grant thee His Peace; through Jesus Christ our Lord. Amen."

At the same service Bishop Richardson installed Dr. Raymond as Archdeacon of Saint John, and the Rev. Charles De Veber Schofield as Dean of the Cathedral.

The following year Bishop Kingdon died and Bishop Richardson entered upon his work as Bishop of Fredericton. Since that time Bishop Richardson has devoted himself to the care of the Church within this Diocese with unremitting zeal. Year by year he visits the scattered settlements in the hills, or by the sea, many miles from a railway, and is always welcomed by clergy and people, not simply as their Bishop but as a friend who can enter into their life, their difficulties and their successes. He is never afraid of the dignity of his position and has been known to take off his coat and do a piece of hard work to help a lonely Churchman or a discouraged clergyman.

It is also well known that many who were originally overawed at the thought of having to entertain the Bishop in their humble homes, were so captivated by his ability to fit into conditions as he finds them, and by his kindness and good nature, that they always desire him to honour them with a visit when he returns to their parish.

But the Bishop is well known outside the boundaries of his own Diocese. On many occa-

sions he has been special preacher, or conducted missions in New York, Washington, Boston, and St. Louis, Missouri, besides many places in Canada. Last Lent he conducted most successful missions in Boston, Mass., and Hamilton, Ontario.

On one occasion he was invited to preach the annual sermon in connection with an old Foundation at the Cathedral at St. Louis. The Foundation is under the direction of the Bishop of Missouri, and it is required of the preacher that he speak on "The wisdom and goodness of God as revealed in the growth of fruit and flowers, and other products of the vegetable kingdom." The Bishop naturally considered this a somewhat unusual subject, but had another unique experience when, on visiting England in 1908, he was asked to deliver one of a series of missionary sermons in Salisbury Cathedral at the time of the Pan-Anglican Congress. Bishop Richardson readily consented to do so but was somewhat taken aback when Dr. Wordsworth, Bishop of Salisbury, informed him that he had arranged that the basis of the series should be "The Work of the Church of England in various parts of the world," and that Dr. Richardson's subject should be that work in "America,"— not simply in Canada, but also in the United States, Mexico, Central America and South America. Evidently the good English Bishop felt that as he had a great preacher it was necessary to give him a large and comprehensive subject for his sermon on so auspicious an occasion as the Pan-Anglican Congress.

In 1910 Bishop Richardson happened to be in England on business and received an invitation to represent the Canadian Church at the funeral of King Edward VII in the Royal Chapel, at Windsor, May 20, 1910, and was also invited to a luncheon in the St. George's Hall, Windsor Castle, after the funeral service.

The Bishop has preached in St. Paul's Cathedral on two occasions — in 1908 and 1920, and once in Westminster Abbey in 1918. In 1920 he was invited to accept a position as an Assistant-Bishop in a Diocese in England but declined.

Dr. Richardson has been privileged to attend two of the great conferences of Bishops at Lambeth. At the first he was one of the youngest — if not actually the youngest Bishop — present. On that occasion he was on the Committee on Re-Union, and Secretary of that section of the committee having to do with the Presbyterian Church.

At the last Lambeth Conference, in 1920, he was one of three speakers responsible for presenting the subject of "The Church and Industrial Life," and was a member of the committee appointed in that connection.

One of the most memorable visits to England was paid by the Bishop in 1917 when he was chosen by the House of Bishops to visit the Canadian Expeditionary Forces overseas.

Two months of Bishop Richardson's entire time were taken up with a succession of visits to the various Canadian camps in England and France. He was thus able to study at close

quarters some of the more pressing problems in connection with the war in its immediate relation to the Church, as well as to bring a ringing message of encouragement and cheer to the officers and men from the Church at home.

On his return to Canada in 1918 he presented an exhaustive and illuminating report to the House of Bishops which was printed in full.

But the Bishop is essentially a "man's man," and we feel that we cannot do better than close this brief memoir with a reference from a sketch by Mr. Arthur Hawkes, under the title "A Right Reverend Immigrant" published in the London "Financial Times" and re-printed in "Church Life," March, 1912.

Mr. Hawkes tells how, when travelling from Montreal to Fredericton to attend a Convention on Immigration, after dinner he, with two old railway friends, "went into the smokers room, where sat a lanky cleric, with a gold cross on his chest and a pipe in his mouth, and a genial cloud above his head seemed to say, 'Don't mind me.'

"My friends didn't mind him — or me, either. They joked unmercifully, and the lanky cleric, with the cross on his chest and the pipe in his mouth, laughed in the corner of his eyes. * *

"You can judge of his capacity for laughing from the stories he told."

The next day the "lanky cleric" turned out to be the Bishop and, according to Mr. Hawkes, "he was on the job." So much so that the traveller wrote—"What are you to say to a Bishop who yarns on the platform, who doesn't

wear gaiters, and about whom a man in the hotel says, 'he's a corker;' and a hundred per cent man; and the Bishop says openly 'I was a farmer,' and he talks about the price of bran, and how to fatten hogs; and the fallacies of real estate speculation — just like a real man. * * *

A Bishop indeed, too big for gaiters, but not too big for the cross. Something like the apostolic succession in real flesh and blood, the same Bishop Richardson, of Fredericton — an Englishman, by the way."

SECTION VII

**Some Outstanding Personalities
in the Parish**

Some Outstanding Personalities in the Parish.

TO FULLY appreciate the history of a congregation, it is necessary to know something of the individuals who took an active part in the work of the Church during the days that have passed.

It has not been possible to write at length regarding even those who have been chosen, and it is not to be supposed that these only are worthy of special mention. The difficulties involved in obtaining information regarding those who served the Church in days gone by will be readily appreciated, and these few men have been taken, more or less at random, to link up the past with the present.

We gratefully acknowledge our indebtedness to all who helped in this matter by supplying information, photographs and "cuts."

It was decided to write only of those who had passed to higher service.

CHARLES WARD

CHURCH WARDEN, 1825

CHARLES WARD was born in Parrtown (Saint John) in 1790. His father, Major John Ward, came from New York, November, 1783, in charge of the rear guard of the Loyal American Regiment and the women and children.

Charles Ward was a member of the firm of John Ward & Sons, merchants and shipbuilders, long and honourably known in Saint John.

He was senior Church Warden of the Church when it was first opened for service in 1825, and died in 1882, aged ninety-two years.

EDWIN KETCHUM

VESTRY CLERK, 1825

EDWIN KETCHUM was vestry clerk at the time the church was under construction, 1823-1825. In appreciation of his services the corporation of the church gave him a pew, afterwards known as the Kethum pew, which has remained in the family ever since.

JOSEPH WILSON LAWRENCE

VESTRYMAN, 1853-54, 1855-59, 1862-63, 1875-6.

REFERENCE to Mr. Lawrence will be found in Section VIII in connection with the gift of "The Lawrence Memorial Window."

JAMES RHODES RUEL

1820-1900

THE FAMILY of Ruel dates back to the sixteenth century when it is recorded of Dr. Johann Ruhl (as the name was then spelt), of Mansfield, Germany, that he "filled a place of considerable eminence in the political world



CHARLES WARD



EDWIN KETCHUM



T. W. DANIEL



J. W. LAWRENCE



J. R. RUEL

of his day," being Chancellor of the Archbishop of Mayntz, the Elector of Albert of Brandenburg and one who attended the Diet of Nuremburg.

Further, he married one of the sisters of the great Martin Luther and was with the Reformer at Augsburg when he interviewed Cardinal Cajetan. He was also a guest at Dr. Luther's wedding.

The great-grandfather of James Rhodes Ruel was Gottfried Ruhl who settled in England, and his grandson, John Godfrey Ruel, was born in London, England, and educated at Harrow.

The subject of this memoir was born at Pembroke House, Welsh Newton, Herefordshire, England, on October 22, 1820. He was educated at the high school, Monmouth, England, and at the Grammar School in Saint John, N. B. Entering the service of the City of Saint John in 1839 he held various appointments, including that of Deputy Common Clerk, Clerk of the Peace, Auditor, Chamberlain, Collector of Customs and Registrar of Shipping.

Although he came from an outstanding Protestant family, as a young man he was influenced by the Tractarian Movement, but after studying the subject he abandoned the extreme position and became a convinced upholder of evangelical truth.

When a lad of thirteen years of age he attended St. John's Church, and in 1853 at the separation of the Parish of St. Mark, with St. John's as the Parish Church, he was elected a Vestryman, and Vestry Clerk. From that day onwards Mr.

Ruel took the deepest interest in the work of the Church. He was Superintendent of the Sunday School for many years and a Warden for over twenty years. He has been rightly referred to as "one of the great ones" who feared God and loved his fellow men.

THOMAS WILDER DANIEL

1818-1892

MR. DANIEL was born and educated in England and came to Canada to enter the firm of which his uncle, Thomas Daniel, was chief.

After his uncle's death he succeeded to the management of the business and became one of the most successful merchants in the city.

Prosperity only served to deepen his loyalty to God.

"He came naturally," so writes one who knew him intimately, "by his fondness for his own church and willingness to work for it. For generations his family had been churchworkers, whether as ministers or laymen. In this city his work began when he became a teacher in Trinity Church Sunday School, where he continued until a Sunday School was opened in connection with St. John's Church, at the appointment of Mr. Armstrong as rector. Two years later (1854) he aided in establishing another school in the lower part of the parish. It was held in what was then the Orange Hall in Brussels street, and was the germ of the present parish of St. Mary's. About the same time he

co-operated with the rector in the erection of the Protestant Orphan Asylum, intended to provide for the children left orphans by the cholera epidemic of that year."

Two testimonies to the consistency of Mr. Daniel's character will be sufficient — one from a rival in business and one from his rector.

Mr. James F. Robertson, of the leading firm of Manchester, Robertson & Allison, wrote:

"My earliest acquaintance with Mr. Daniel commenced in November, 1850. Mr. Daniel was a great friend of my father, and it was thought that if employment could be obtained for me in the London House my fortune would be made. I came to Saint John and lived with Mr. Daniel and his family. He used to be very particular in looking after our moral welfare, and every evening the young men belonging to the Church of England were requested to attend family prayers in his own room with his own family. I can well remember that at the time Mr. Daniel was treasurer of the church, and I used to bring funds home on Sundays and hand them over to him on Monday mornings; and while referring to this, it is only a few months ago since I met Mr. Daniel in the vestry, I think he was then taking charge of the collections and probably he continued as treasurer from 1850 until the time of his death. One of the first rules he taught us in business was to bear strictly in mind never to tell a falsehood in order to make sales, and on that same foundation we started for ourselves and built up our business.

“In the work of the Diocesan Church Society, for many years he collected the subscriptions for St. Mark’s parish, and was always particularly anxious to keep up the amount. I also look back with pleasure to the Church of England Society (I think that was the name) a sort of Bible class more than anything else, in which one or two evenings a week could be well spent. The rooms we occupied were at the top of a building known as Ritchie’s building, since burned. Mr. Daniel was a very active member of this society, and it was his particular desire to meet young men, members of the Church of England, and assist them in spending a profitable evening. This was about the beginning of societies in Saint John, of which we now have so many useful ones, as we had then no Church of England Institute, Y. M. C. A., or any other society excepting the Early Closing and Mutual Improvement Association in which Mr. Daniel was also very much interested.

“Another thing that originated, I think with him, or else with his predecessor, his uncle, Mr. Thomas Daniel, was the great business principle of having only one fixed price, or what is known as having no second price, placing a fair business profit on an article, and selling at that price without any abatement, the system that is now almost universal in Saint John among the first class dry goods stores.”

His rector, the Rev. John de Soyres, paid a gracious tribute to Mr. Daniel’s character at the funeral service on January 6, 1892.



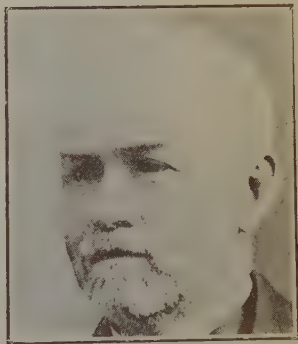
GEORGE F. SMITH



WILLIAM THOMAS



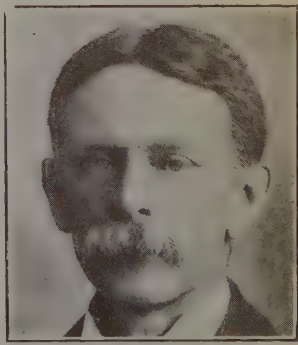
J. J. KAYE



GEORGE S. DE FOREST



C. H. FAIRWEATHER



F. O. ALLISON

He said that Mr. Daniel had three outstanding characteristics:

1. Unity of Character. His whole life was permeated with the desire to do all with "a single eye" to the glory of God.

2. Unity of strength of principle with perfect charity to others. "Staunchly, strongly, he maintained those evangelical principles which were to him the essence of all Creeds and the precious inheritance of our Church, never abandoned or weakened without injury to the Faith and peril to the soul. Yet he was no narrow partisan. His soul was truly catholic. For him the Church of Christ had many mansions, and the flock had many folds."

3. A Christian gentleman. To him might well be applied the words of our great poet:

"Not being less, but more than all
The gentleman he seemed to be;
Best seemed the thing he was, and joined
Each office of the social hour
To noble manners, as the flower
And native growth of noble mind."

Two of Mr. Daniel's sons are graduates of Wycliffe College, Toronto, and have served their God and Church these many years, viz.: Canon Edwin Daniel, formerly rector of St. John's Church, Port Hope, Ontario, and now Chaplain to the Bishop of Toronto; and Canon Allan Daniel, rector of Rothesay, N. B.

JAMES JOSEPH KAYE

1814-1892

THE FOLLOWING reference to Mr. Kaye was published in "Parish Notes" from the pen of the Rev. John de Soyres:

Mr. James Joseph Kaye was second son of James Kaye, of Surrey (England). He was born on the twenty-third of July, 1814, and studied law in England. He came to Canada in early life, and continued his law-studies with the late Moses H. Perley. He was admitted attorney on the fourth of February, 1841, and called to the Bar in 1843. He received the rank of Queen's Counsel from the Provincial Government in 1873 and in the same year also from the Dominion Government. In his last years he retired from practice, owing to failing health, and died on the nineteenth of June, 1892. This bare record of dates, as all our readers will realise, would fail utterly to convey to a stranger any true conception of Mr. Kaye's power and individuality. We are fortunate in having obtained, from the kindness of Mr. Justice Barker, an estimate of Mr. Kaye's legal character, which will be seen to be of the highest value, since it discriminates the varied characteristics of the eminent lawyer in question. One who only knew Mr. Kaye in the last years of his life, vividly recollects the impression of power and logic which the first words he heard, gave to him. It was at the annual meeting of the congregation in 1888, a member of the Vestry had made an eloquent

plea for free seats in the Church, supporting that plea by many arguments of unquestionable force. Mr. Kaye rose after several other speakers, and very briefly and quietly stated the practical difficulties involved in the financial change. Although the writer of this notice was himself ardently in favour then of the free-seat system, he could not but be struck with the calm and logical statement of the opposite case, and felt that such an advocate would be excellent on one's own side, and redoubtable as an adversary.

The following extracts are taken from an obituary notice written by a former pupil:

He took nothing for granted and left nothing to chance. There was no guess work. A title of property examined by him could never be defeated, and those who were his students and remember the rigid exactness with which the records were searched, can understand why this should be so.

In the same way a man whose will was drawn by him could die in perfect peace so far as the affairs of earth were concerned. Mr. Kaye was scrupulously, perhaps unnecessarily, exact in the smallest details of whatever he undertook to do. He always saw the possibility of trouble and amply provided for it.

When in partnership with the late Hon. John H. Gray, who died a judge in British Columbia, an enormous practice was done. The partners were so opposite to each other in their characteristics that the combination was an admirable one. The firm had a high reputation on both sides of the ocean. The English clientage embraced the leading houses of Great Britain which had any business with this part of the world. So, too, the local

practice was large, and there were few of the great lawsuits in which Gray & Kaye were not retained.

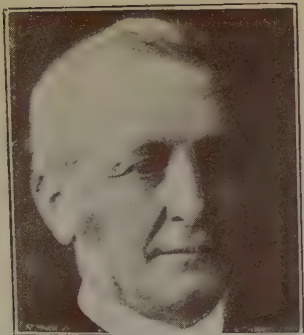
There is a tendency to declare that "the old is better," which may become a failure to recognise the growth and permanence of professional honour and distinction. But we think that the estimate given both by the grateful student, and by the friendly impartiality of the equal in authority, will convince our young lawyers that while they have still excellent models before their eyes, there have been men in the past time whose deeds were great, and whose fame survives them. Mr. Kaye served as a member of the vestry for nine years.

GEORGE SYLVESTER DE FOREST

1826-1893

THE NAME of G. S. de Forest will always hold a conspicuous place in connection with the history of St. John's Church. He was born in King's County about one year after the church was built (October 8, 1826). Entering into business life he served as clerk in the firm of which his father was partner, Messrs. Riley & de Forest, and later joined the firm of Messrs. J. & G. Slater, wholesale grocers. Retiring from the firm in 1848 he established the business of G. S. de Forest & Sons, Ltd., which carries on business today under the direction of his son, Clarence.

Mr. de Forest always took an active and sympathetic interest in the work of the Church,



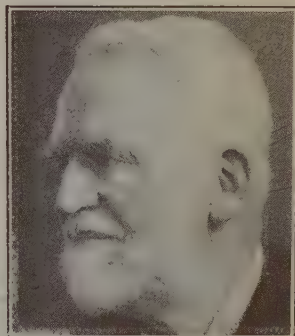
A. H. HANINGTON



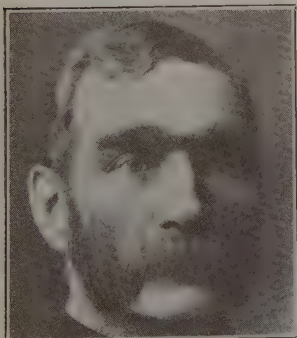
SIR S. L. TILLEY



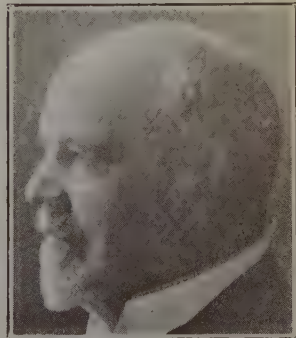
W. H. MERRITT



W. M. JARVIS



A. J. ARMSTRONG



THOMAS MCAVITY

and was a member of the vestry for some twenty-three years. His son Harry filled the position of Warden and Vestryman for a period of years, while Clarence is one of the most trusted members of the vestry in 1925, and a member of the Centennial Thank Offering Committee.

In writing of Mr. de Forest after his death, Dr. de Soyres said that he died leaving "the memory of one who combined in a remarkable degree, mental capacity and knowledge of business, with the honourable instincts and religious faith of a Christian gentlemen."

WILLIAM THOMAS

1825-1899

CAPTAIN THOMAS was born and brought up in the city of Saint John where he received his education. On leaving school he began work in a sail loft, but tiring of that occupation he shipped on board an English vessel as an apprentice seaman. He rose rapidly in his profession and at the early age of twenty-one received his master's certificate and was given the command of a brig owned by J. W. Speer, of Saint John.

Captain Thomas soon gained a reputation as one of the most capable of seamen, and for years sailed fast clipper ships from Liverpool, England, to Australia and the East Indies.

About 1870 Captain Thomas retired from the sea and became connected with the firm of T. B. Robinson, Saint John. He was afterwards

appointed Examiner of Masters and Mates, Lloyds Agent, and a member of the Board of Pilot Commissioners. Writing at the time of the captain's death his rector said, "There was no more faithful and constant adherent of the Church of England and of St. John's Church. During the years 1884, 1885 and 1886 he served upon our vestry, finally preferring to give place to younger men. There was no citizen of Saint John more warmly respected and beloved."

CHARLES HENRY FAIRWEATHER

1826-1894

IN THE early days of St. John's Church much active interest was taken in the work amongst the young people by the laymen of the Church. It is inspiring to learn how earnest business men gladly devoted their time and influence to building up the spiritual life of the boys and girls in the parish.

For over fifteen years Charles Henry Fairweather was Superintendent of the Sunday School, and through his influence many young men and women were encouraged to assist in this most important work as teachers.

The Lieutenant-Governor of Ontario, Mr. Henry Cockshutt, speaking before the Canadian Club in Saint John in May, 1925, said that what was needed today was a realization on the part of parents of the power of example.

Evidently Mr. Fairweather had grasped this truth, and because of his own good example he

had the joy of seeing every member of his family, including four sons and two daughters, follow in his footsteps and, each in their turn, render noble service in the Church they loved.

Mr. Fairweather gave liberally of his time and substance to the Church, and was Vestryman from 1862 to 1868, and again from 1889 to 1891.

The following extract from an obituary notice, written by a competent authority, may be read with advantage:

In spite of the demands of an active business that called for and received his close personal attention, Mr. Fairweather took a lively interest in the welfare of Saint John and in all that pertained to the advancement of the Dominion. His views and opinions and the figures prepared by him touching the national policy and the development of industry and commerce attracted wide attention throughout the Dominion, and were frequently quoted on the floors of parliament. His paper on Inter-provincial Trade, read before the Saint John Board of Trade, January 22nd, 1885, was a most valuable contribution to the commercial literature of the country. One reference in it to his own business serves to show the proportions one of its branches easily attained. "What were we doing all our lives," he asked, "before we took flour from Ontario? Just sending gold to New York for it. My own firm sent a third of a million dollars in gold annually to New York for breadstuffs imported thence."

It was ever a matter of regret to him that he could not devote more attention to the preparation of his trade papers. "I make no pretensions to literary cleverness," he once remarked; "the time taken from days of activity and hurry allows scant opportunity for grace of speech."

Yet Mr. Fairweather was a powerful writer, and his ability was fully recognized by his fellow merchants in all parts of Canada. He filled with acceptance the position of president of the Dominion Board of Trade, and was twice a delegate from the Canadian body to the Board of Trade of the United States — at St. Louis in 1863, and Detroit in 1866. His services in connection with the Saint John Board of Trade were most valuable, and he was one of its most active presidents and members of council.

If we desired to sum up Mr. Fairweather's character in a word, we should be inclined to call it "judicial." Reason and judgment swayed him in everything, obedient to a singularly calm temperament, which did not exclude on due occasions the expression of hearty approval or severe censure. We recollect one occasion only when he inflicted a severe rebuke, in one of his rare speeches in the Diocesan Synod, upon a clerical new-comer in the province, who had spoken scornfully of the Temperance movement. Speaking quietly, but evidently with considerable emotion, Mr. Fairweather carried the Synod with him in his censure, and the culprit had the grace immediately to apologize for his unwise words.

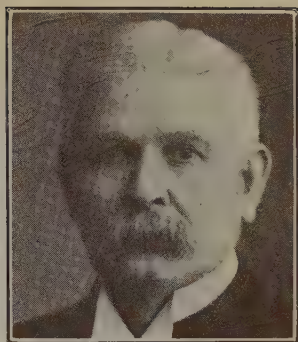
GEORGE FREDERICK SMITH

1839-1894

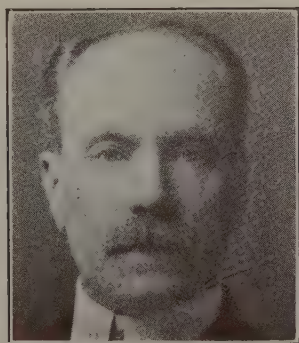
MR. SMITH was the son of Thomas M. Smith, ship-owner of Saint John, and the grandson of Nathan Smith, M. D., a surgeon of the famous De Lancy's Brigade (a Loyalist regiment), who settled in the City of Saint John.



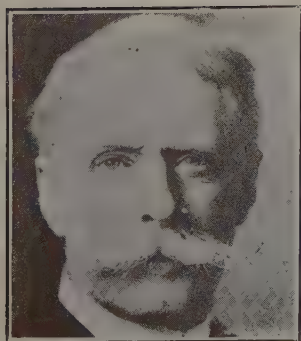
H. W. deFOREST



WILLIAM DOWNIE



G. A. KIMBALL



HON. J. R. ARMSTRONG



DR. J. MANNING

He received his education at the local Grammar School and at a private Academy at Kingston, N. B.

On leaving school he entered his father's office and after the latter's death succeeded to the business which he enlarged and extended. He was one of the first ship-owners in Saint John to build iron, and later, steel vessels.

Mr. Smith took a deep interest in civic affairs, and during his term as Alderman used the salary he received to erect a fountain in the Burial Ground.

He was Captain and Paymaster of the 3rd New Brunswick Brigade, and a member of various athletic clubs. For fifteen years he was a much honoured member of the Vestry of St. John's Church, and as Chairman of the Finance Committee, and in other capacities, manifested the finest spirit of loyalty and devotion.

After his death his widow presented a handsome brass pulpit to the Church in his memory. This was the first of its kind in the province.

After the brief service of dedication his rector, the Rev. John de Soyres, described Mr. Smith as the example of true citizenship "in the highest and fullest sense; one who did not shirk labor and sacrifice to help the country he loved, the constitution to which he was loyal, and the party which — rightly or wrongly — he believed to represent its best interests. He was a politician in the true sense of the word, for his country and city, not for himself; to help a friend, not to gain place or distinction for himself. And he gave his help willingly in the narrower field of municipal government, which too many men of

social position despise, as involving much trouble and no reward. He gave up to it his time, his energy, his practical experience, his administrative power, so long as the city desired his services. In the Church his character was the same, energetic, prudent and generous, with no desire to promote his own end." After referring briefly to Mr. Smith's personal religion as characterized by absolute sincerity, Mr. de Soyres said, "We believed in him, we trusted him, we loved him, and now we mourn him." "Faith had opened the door; then the works must follow to be proved and approved. Behind him he left an example to be followed in his manly, honourable life." It is not without significance that the Memorial bears the words, "Though I walk through the valley of the shadow of death I will fear no evil."

SIR SAMUEL LEONARD TILLEY,
K. C. M. G., C. B.

1818-1896

OF LOYALIST stock, Samuel Leonard Tilley was born at Gagetown, Queen's County, on May 8, 1818, and educated at the County Grammar School. He came to Saint John in his thirteenth year to enter business. In 1850 he was elected a representative in the New Brunswick Legislature as a Liberal. In 1854 he obtained a portfolio in the Provincial Government, and afterwards held various positions in the Local and Federal Governments until he

resigned in 1885. He was one of the outstanding men in the Maritime Provinces who favoured Confederation, and was a member of the Prince Edward Island and Quebec Conferences dealing with Union. After Confederation he became the first Minister of Customs. In 1873 he was appointed Lieutenant-Governor of New Brunswick, which position he held until 1878, when persuaded to again enter political life. He was elected for Saint John City for the Dominion House of Commons in the 1878 election, and made Minister of Finance, which position he held until 1885, when he resigned on account of ill health.

He was created a Knight Commander of the Order of St. Michael and St. George on May 24, 1879, also Companion of the Bath.

He was again appointed Lieutenant-Governor of New Brunswick in 1885, and died on June 25, 1896, after a brief illness.

The funeral service was held in St. John's Church where Sir Leonard had worshipped for many years, and some idea of the place he held in the hearts of the people may be gathered from the fact that the church was crowded to capacity and hundreds lined the streets outside. The service was conducted by the Rev. J. de Soyres assisted by the Rev. R. P. McKim, while Bishop Kingdon and a large number of the city clergy were also present.

In the course of a brief sermon the rector said of Sir Leonard, "His Churchmanship was so truly broad, and in the true sense 'catholic' that, while he could vigorously and staunchly

vindicate any aspersions upon his own section of the Church, yet his heart went out in sympathy and brotherly recognition to all who loved the Lord in sincerity. And the reason of the reality of his Churchmanship was in the reality of his Christianity. For him it was a real thing, with beginning, course and end. The Christian's conversion is not necessarily volcanic or tempestuous; it may be silent and almost imperceptible, but it must be realized. * * * On his death-bed he requested that the words, 'His trust was in Jesus' should be inscribed on his monument, that others might be helped to have the same trust."

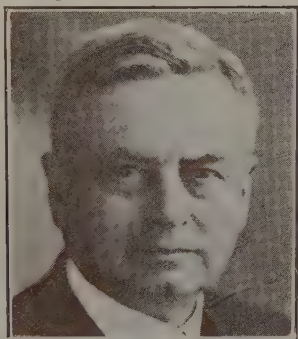
Bishop Kingdon in his Charge to Synod the following year, paid Sir Leonard this tribute: "A Christian of spotless life; a Churchman of earnest devotion; a politician whom friends and opponents alike praise without opportunity to blame; he has left behind him a name which will ever be held in the highest respect. As a man he has left an example of domestic virtue; as a citizen he served his country to the best of his ability, which raised him above his fellows in this province; as a Churchman he strove by hand and tongue to advance the interests of the Church. For his good example in each line of life, private and public, we may thank God, as of one who could live in the world doing God's service in active duty, yet not of the world in its evil aspect."



H. J. EVANS



T. E. G. ARMSTRONG



HON. L. P. D. TILLEY



W. A. LORDLY



W. E. ANDERSON

FRANK OCTAVIUS ALLISON

1850-1903

THE SON of Edward and Katherine Allison, Frank Octavius was born in Saint John, N. B., on June 29, 1850, and received his education in his native city.

He grew up under the ministry of the Rev. George M. Armstrong, and manifested the finest qualities of Christian manhood.

Three things indicate something of the character of Mr. Allison:

1. He had been Secretary of the St. John Board of Trade for many years, and on his death the President read some resolutions which were unanimously adopted, expressing in no ordinary way the great loss which the community and the Board had sustained through the death of Mr. Allison.

2. From the Press reports of the time we learn that Mr. Allison's funeral was very largely attended.

3. In the course of his sermon on the Sunday morning following, the Rev. John de Soyres spoke in part as follows: "In the citizen whose loss we deplore, every quality was represented which should serve as an example to the young men of this generation; the deepest conscientiousness, a loyal energy which gave to all the fields of his work more than could have been demanded of him. He realized indeed those noble words of King Solomon, 'Seest thou a

man diligent in his business? He shall stand before kings.'"

Mr. Allison was a devoted Churchman, and served as a member of the vestry for seven years, and as Vestry Clerk for thirteen years.

AUGUSTUS HARVEY HANINGTON, K. C.

CHURCH WARDEN, 1903-1905

MR. HANINGTON was the son of the Hon. Daniel Hanington who was a member of the Legislative Council for some fifty years. He was born at Shediak Cape, Westmorland County in 1844; educated at Mount Allison University; studied law at Dorchester; admitted to the Bar in June, 1867, and started in the practice of law in Saint John the same year.

Being a man of strong convictions and of independent thought and action he soon built up a large practice and gained for himself an enviable reputation of being able to steer his many clients through troubled waters.

That he was a public spirited citizen is shown by the great interest he took in Rockwood Park from its inception, and in the cause of temperance, of which he was an enthusiastic and energetic supporter.

In his Churchmanship he was as pronounced as in everything else. For a quarter of a century he acted as Sunday School Superintendent. For many years he was active in connection with the Diocesan Synod and other sections of the

work of the Church, and served as Warden of his Parish Church for two years and as a Vestryman for eight years.

ANDREW JOHNSTON ARMSTRONG

1842-1919

Reference to Mr. Armstrong will be found in Section VIII in connection with the gift of "The Armstrong Memorial Window."

HARRY WENMAN DE FOREST

CHURCH WARDEN, 1899-1902, 1905-1908

HARRY W. DE FOREST was the son of George Sylvester and Anna Maria de Forest. He was brought up in the city of Saint John, where he also received his education.

The experience of his first ten years of commercial life was gained with the well-known firm of Hall & Fairweather. In 1888 he joined his father in business, and succeeded him at his death. Subsequently he was associated with his brother Clarence in carrying on the business under the old name, until he left to enter a larger field in the United States, where he died September, 1921.

Mr. de Forest was a man of singularly attractive personality, and was greatly missed when he left the city.

Like his father he took an active and practical interest in the Church, and for twelve years served, either as a Church Warden, or Vestryman.

HERBERT CHIPMAN TILLEY

VESTRYMAN, 1896-1908

MR. TILLEY was the son of Sir Leonard and Lady Tilley. He was born in Ottawa on September 6, 1868, and received his education at the Ottawa Model School, the Fredericton Grammar School and the University of New Brunswick.

In 1889 he took up his residence in Saint John, and was partner in the firm of Cornwall & Tilley. Then he became manager of the Harvey and Salisbury Railway, and later, with Mr. Frank R. Fairweather, established the firm of Tilley & Fairweather.

He occupied a very prominent place in the religious, philanthropic, and social life of the city. He was largely responsible for the reorganization of the Seaman's Institute, and took a deep interest in the Temperance Federation, the Y. M. C. A., and the Home for Incurables. For a number of years he served as an officer of the 3rd N. B. Artillery Brigade.

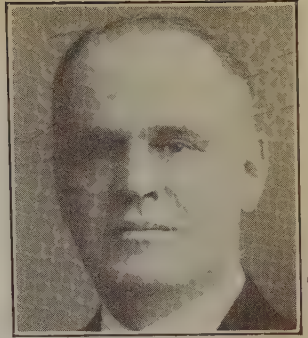
Mr. Tilley took a most active part in the work of the Church and was Superintendent of the Sunday School for many years, and a Vestryman for over twelve years.

He was a man of deep spiritual experience, and as a member of St. John's Church Chapter of the Brotherhood of St. Andrew for many years and as President of the Provincial chapters, exercised a wide influence for good amongst the youth of his day.

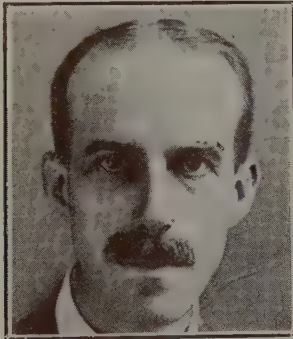
After his death on August 21, 1909, it was written of him "in the community today there is a general feeling that a good man has departed."



C. W. DE FOREST



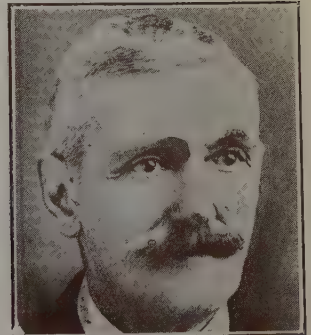
S. L. EMERSON



R. D. PATERSON



P. C. MASTERS



ALFRED MORRISSEY

WILLIAM MUNSON JARVIS

CHURCH WARDEN, 1903-1908

MR. JARVIS was born in Saint John in 1838, and was descended from an honoured family of United Empire Loyalists.

His grandfather, Munson Jarvis, came from Stamford, Conn., and was a member of the Common Council when the city of Saint John was incorporated in 1785, and later was a representative in the Provincial Parliament.

William Munson Jarvis was educated in the local Grammar School, and became a barrister in 1863. He was respected in business for his "great ability, his absolute integrity, and his wide and deep knowledge of the intricacies" of the insurance business both in its details and underlying principles. "He was a pioneer in scientific rating, and methods originated by him are today in general use."

As President of the Maritime Board of Trade, and of the St. John Board of Trade, as Commissioner of the Free Public Library, as President of the St. John Citizens' League, President of the St. George's Society, and of the New Brunswick Historical Society, Mr. Jarvis revealed, not only his ability and interest in the common welfare, but his worthiness of confidence.

Outside of business, however, his chief interest lay in the Church and its work. In this as in all else he was thorough and painstaking to a degree. He stood out as a great leader in our Synods — Diocesan, Provincial and General —

and was honoured by being placed on their most important committees. His wide reading fitted him to take a leading part in the discussions which arose on important questions, and in the matter of Church Law he had profound knowledge.

Mr. Jarvis had the distinction of being appointed a member of the Hymnal Committee, and the Prayer Book Revision Committee of the General Synod.

Whatever problem presented itself he sought to study it with a thoroughness which is only possible in a man possessing an exceptionally keen intellect and powerful physique.

Mr. Jarvis gave liberally of his time and strength to his Parish Church, and served for five years as Church Warden, and for thirty-two years as a member of the vestry.

SECTION VIII

Memorials and Bequests

Memorials and Bequests

THE GREAT WAR MEMORIAL TABLET

THE NOTE of victory and praise was sounded amid the solemn service of unveiling and dedicating the War Memorial Tablet at the morning service on November 14, 1920.

The tablet has engraved upon it the names of all those from the congregation who enlisted for service in the Great War, and hangs on the south wall of the nave (ecclesiastical south), and was subscribed to by practically every member of the congregation.

The service was conducted by the rector, while the Church Wardens, Messrs. J. E. Secord and G. L. Warwick, performed the task of unveiling. Turning to the congregation the Bishop read the names of the fourteen men who died on service, after which the congregation stood in silent prayer. Continuing the service the Bishop repeated the Prayer of Dedication, and the Collect for All Saints Day. The whole congregation joined in the repetition of the Lord's Prayer. His Lordship then preached an appropriate sermon, taking for his text, I Maccabees, iii. 7, "His memorial is blessed forever."

Mr. D. Arnold Fox, at the organ, "played with wonderful skill," while Mr. De Witt Cairns sang Kipling's "Recessional."

It was a solemn and impressive service, marked by a note of jubilant praise.

"THE DEAD"

Sound the "Last Post;" 'tis night, and they are sleeping,
Our well-loved dead, who died that we might live;
While in the breeze the sound of gentle weeping
Tells of a love which God alone can give.

Sound the "Last Post;" yet soon will come the dawning,
After the hushed and deep still calm of night;
And radiant sunshine flood the bright new morning,
When we shall see again our heart's delight.

Sound the "Last Post;" He gave and He has taken,
And left us love — a love which knows not death.
Then cheer your hearts, for we are not forsaken,
For God is love, the old sweet story saith.

Sound the "Last Post;" and clear the "Last Trump"
sounding,
We know no fear, for God was with us all;
And, with our dead, our hearts with love abounding,
We rise triumphant at that last great call.

JUSTIN WILSON.

LIEUTENANT
FREDERICK CHARLES MANNING

FREDERICK CHARLES MANNING was the eldest son of Dr. James and Mrs. Manning. He was born in Saint John, N. B., on the twenty-fourth of July, 1895, and received his education in the public schools of the city. After taking first place successively in the first two years of his high school course, he graduated

in 1911 as Valedictorian, and gained all medals in the University of New Brunswick matriculation examinations, and the Senator Ellis Gold Medal for the English essay. After a brilliant career at Acadia University at Wolfville, Nova Scotia, he graduated with honours in 1916, and was again Valedictorian of his class. His chief work lay in the field of literature, and he had a striking poetic gift, as the Class Ode, written for the day of graduation, reveals.

CLASS ODE

(Acadia University, 1916)

Farewell, O Hall, where in the deepening gloom

The whispering of the ghosts of former years

May still be heard, or in the silent room

The rustle of their gowns, the hint of tears

Or gleam of laughter; sorrows, hopes and fears

Passed long ago and long forgotten, come

To taunt us and to tell us that we, too,

Shall be forgotten! But whate'er we do,

Whate'er we be,

Who through thy ancient portals day by day

Have wandered free, and now must pass away

And leave thy well-remembered halls to the feet

Of others and their laughter; when they meet

To talk of things forgotten, oh, we pray

That when one well-loved class is brought to mind

A smile may light those faces; tenderly

Someone may say

"I know her well, so womanly and kind

T'were hard to match."— or, "He's a real man, he,

Doing his duty where'er found." May we,

O Hall of Memory,

So link the future with the past for all
Who pace these sunny walks, as those of old
Have done for us, that on through time untold
May swell from age to age the clarion call
To manhood, womanhood, to strive to see
The best and follow that. So, like a tree,
Growing in the undistinguished lapse of years,
Their lives, firm based below, may burgeon free
And blossom with fair deeds — endure the tears
And frowns of the summer sky, firm based below.
Velut arbor in aevo.

The fact that Manning was the first to enlist of forty students who volunteered that year, speaks for itself, and it was only natural that he should be appointed captain of the Officers Training Corps.

On leaving the University the corps was incorporated in the 219th Battalion, and he received a commission in his own company. The Brigade crossed to England in October, 1916, where it was "broken up" and Manning was transferred to "C" Company of the 85th Battalion, and went to France with them in February, 1917. At their first engagement, the battle of Vimy Ridge, on the ninth of April, "C" and "D" Companies were called upon to storm, without barrage, the strong German position known as the "Pimple" before Souchez. The attack was a complete success. Fifty yards from the objective, however, Lieutenant Manning was struck down and lay on the battle-field in snow and sleet until early morning. Three days later he reached No. 14 General Hospital at Wimereux,

In Loving Memory

LIEUT. FREDERICK CHARLES MANNING B.A.

85TH CANADIAN BATT^N NOVA SCOTIA HIGHLANDERS.

BORN JULY 24TH 1895. AT ST JOHN. N.B.

DIED APRIL 15TH 1917. AT WIMEREUX. FRANCE.

OF WOUNDS RECEIVED IN THE BATTLE OF VIMY RIDGE.

HE LOVED HONOR MORE THAN HE FEARED DEATH.

"Be thou faithful unto Death,
and I will give thee a crown of Life."



IN LOVING MEMORY OF

LIEUT. JACK BASIL HIPWELL

5TH BATTERY, CANADIAN FIELD ARTILLERY.

BORN NOVEMBER 27TH 1893.

DIED OF WOUNDS. JUNE 17TH 1916.

BURIED IN LIZSSENTHOCK MILITARY CEMETERY, BELGIUM

"For God, for truth, for liberty."

near Boulogne, France, and died there on April 14. Thus ended the life, here on earth, of one of Canada's most promising sons.

A man of singular gifts — intellectual, musical, poetic and artistic — and, withal, possessing a great physical vigour balanced by a high idealism. Thus did youth in all its richness offer itself a willing sacrifice for God and country. His spirit is forever revealed in his own words:

DUTY

I do not ask from present pain to be
Dissolved to harmony in wondrous wise;
To taste the lotus-dream in sunny skies
With strife and sorrow banished utterly;

I do not ask, myself from fever free,
Light to forget the sick, sad world that lies,
And daily selfish pleasures to devise;
Ah, no! my prayer, O Lord, shall be to Thee,
That I through battle's roar may purer rise,
Take part for Thee in the world's weary moan,
Myself restrain, and from life's cutting care
High climb in spirit to Thy peaceful throne;
Rest evermore from all my labour there,
And see my struggles thence with clearer eyes.

LIEUTENANT JOHN BASIL HIPWELL

JOHN BASIL HIPWELL, younger son of Mr. David and Mrs. Hipwell of Saint John, N. B., was born in November, 1893, in the town of Woodstock, Carleton County, N. B.

"Jack" was fourteen years of age when the family moved to Saint John, where he finished his high school education. He then entered the

University of New Brunswick as a Forestry student and was granted his degree the year that he enlisted. Always a brilliant scholar he led Carleton County in the entrance examinations to high school and won several medals during his high school course; he also won the Dominion Medal for manual training work when in Grade VIII.

His career at college is best told in the following article copied from the "University Monthly:"

The hearts of older students and recent graduates have been saddened by the news that on June 17 Lieutenant John B. Hipwell made the supreme sacrifice and laid down "his life for his friends." Jack was a member of the 1915 Forestry Class and was granted his degree by the University, together with other members of the class who enlisted in the 23rd Battery of Field Artillery during the winter of 1914-1915. He was one of the leading and most popular men of his class. Besides being to the front in studies, he held various offices including the following: Member of class and University Hockey teams, and Basket Ball Teams; Secretary-Treasurer and Vice-President of Forestry Society; Class President and member of Debating Team; Senior Editor of our Monthly, and President of Students' Council.

It is not fitting that we should attempt to express here an appreciation of his character, or the grief of his wide circle of friends. Suffice it to say that he was one who:

"Never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted, wrong
would triumph.
Held, we fall to rise, are baffled to fight better,
Sleep to wake."

He enlisted with the 23rd Battery in Fredericton in November, 1914, crossing to England in February, 1915. In order to get to "the Front" when the call came for re-inforcements he, along with other U. N. B. men, gave up his stripes and reverted to the ranks; he crossed to France in May, 1915, and was soon drafted into the 8th N. B. Battery under the command of Major S. B. Anderson, (now Lieutenant-Colonel Anderson) where he served as an N. C. O. until April, 1916, when he received a Commission. Crossing to England he spent seven weeks at Shornecliffe, and having completed his officers' training course in record time returned to the front lines. Although he had the chance of coming back to Canada to assist in training, he declined, and in writing home he expressed himself as being of the opinion that "every physically fit man should return to France." He was sent to the 5th Battery, 2nd Brigade, and was wounded on June 17, 1916, while "observing" for his battery during a fierce bombardment on the Western front. He died a few hours later from his wounds, and was buried in the military cemetery at Poperinghe near Ypres. In speaking of Hipwell his commander said, "he was absolutely fearless," and had "done very valuable work for the battery, even continuing to direct his men after he was hit," and that his last act was to save the life of one of his men.

While a student at High School Jack took a great interest in the Sunday School, and for some time taught a Bible Class of younger boys

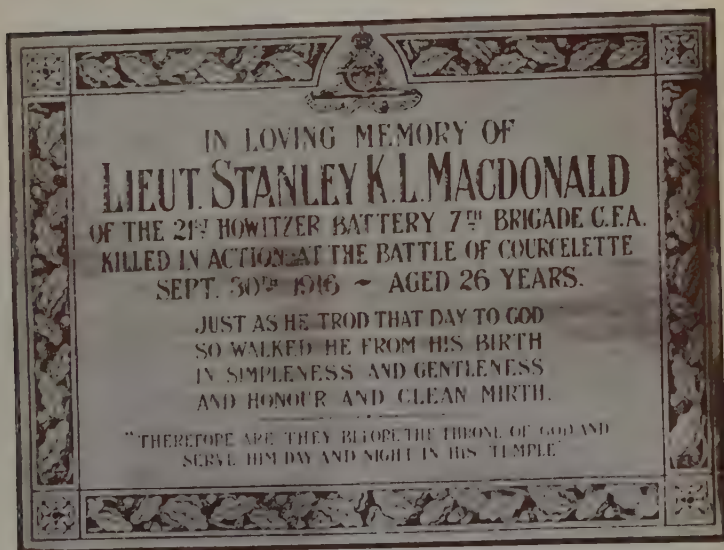
in connection with the Y. M. C. A. His was a deeply spiritual nature, and in everything he sought to order his life according to the teaching of his Lord and Master. We do not wonder, therefore, that one of his friends, a Roman Catholic, could write, "Well do I remember how, for nearly a year, each night Jack and I would kneel down together — to pray."

Here we have the key to his life, and understand the spirit of the man whose last words were, "Tell the Major I was on the job." We seem to hear the voice of the King of kings make reply, "Well done, good and faithful servant,
* * * enter thou into the joy of thy Lord."

LIEUTENANT STANLEY K. L. MACDONALD

SURELY no picture could be richer in its expression of the meaning of War than that which met the gaze of the congregation gathered in St. John's Church at the morning service on Sunday, July 8, 1917.

As the rector of the parish, the Rev. Captain G. A. Kuhring, who himself had seen active service in various war zones, came down from the chancel steps, the sunlight streaming through one of the windows lighted up his hair (grown grey in the service of his fellows), or shimmered down on his broad silk Chaplain's scarf as he passed to his position near the tablet. Silence — the young soldier's mother pulled the cord and the brass mural tablet was unveiled. The brief prayer of dedication was read by the rector, after



which the great organ pealed out its notes from a thousand hidden pipes, and the congregation rose to sing a song of thanksgiving for all who have lived and died in the faith of the Crucified.

Surely in that brief service were revealed the cruel pains of war and the nobility of the human heart to triumph, through faith, even in the face of sorrow and death.

Stanley K. L. Macdonald was the son of Charles Abner and Helen A. Macdonald of Saint John, N. B. He was born and educated in Saint John, and after leaving school entered the office of the London Guarantee and Accident Insurance Company in the city, and became a member of the firm of C. A. Macdonald & Son.

A man of keen spiritual insight, he was an active worker in connection with the Sunday School, and took a deep interest in all that concerned the boys of the parish; when, therefore, he volunteered for service in the hour of the nation's peril, his going meant a grave loss to the Church. Enlisting in the 2nd Divisional Ammunition Column, under the command of Lieutenant-Colonel W. H. Harrison, he crossed to England on the troopship "Caledonia" with the 26th Battalion, and served for some months on the firing line with that unit. Later he was transferred to the 21st Howitzer Battery, 7th Brigade, Canadian Expeditionary Force.

He was killed in action on the thirtieth day of September, 1916, at the battle of Courcellette in France, just three days after he had celebrated the twenty-sixth anniversary of his birth.

A perusal of letters from his friends gives abundant proof of the fact that Lieutenant Macdonald was exceedingly popular in his battery, and his commanding officer wrote, in part, as follows: "He has done most valuable work since coming to our battery. On two occasions in the past week he has run out the only telephone wires in the Divisional Artillery, thereby enabling many other batteries to register their guns, as they had no wires out of their own. At the time of his death he was registering for another brigade. The value of this work has already been recognized, and his name sent in to headquarters, recommending him for special mention and award. Quite apart from our personal feelings he will be a real loss to the battery."

Archdeacon Raymond wrote: "I learned to know Stanley very well while he was with the Artillery on Partridge Island. We often strolled together, and I used to like his manly bearing on parade, his quiet earnest face at the Communion service, and his cheery ways at other times. * * * * He was a true hero.

* * * We cannot estimate the value of any life simply by years. Life consists in duty done, and the noblest life is that of self-sacrifice. * * * That he did his duty and flinched not in the hour of danger, is what we, who knew him, looked for."

It was Sir George R. Parkin, Secretary of the Rhodes Scholarship Fund in London, England, who, having known Stanley Macdonald well, wrote to the lad's father suggesting the

lines which are on the tablet, as a fitting epitaph. They are taken from the preface to Kipling's "Barrack Room Ballads."

"Just as he trod that day to God
So walked he from his birth.
In simpleness and gentleness
And honour and clean mirth."

LIEUTENANT GEORGE MORRISEY

ON FRIDAY evening, January 4, 1918, a mural tablet was unveiled to the memory of Lieutenant Morrisey, son of Mr. Alfred and Mrs. Morrisey.

The act of unveiling was performed by the soldier's mother, then, after the brief but solemn prayers of dedication had been read by the rector, the Dead March in Saul was played by the organist, Mr. D. Arnold Fox, and the "Last Post" was sounded.

During the service the rector, the Rev. (Captain) G. A. Kuhring said in part as follows:

"If there is any special message that comes to us tonight as we remember our late brother, George Morrisey * * * it is his example which speaks louder than words."

"There was a quiet strength in him which only those who knew him best ever fathomed. It was a strength and determination which was keenly alive to the dangers and difficulties of life. In the Boys' work, in which he was such a success, there was a hymn of which the lads were particularly fond — the one we sang at

the beginning of this service — 'Stand up, Stand up for Jesus,' from which he constantly quoted:

'Where duty calls, or danger,
Be never wanting there.'

"I knew him, not only in the many years of work amongst boys here in our midst, but for six months in active service it was my privilege to be near him. Nothing was ever permitted to interfere with a duty. Nothing could be greater than his devotion to duty to the very end. In a dugout with seventeen others, a shell exploded, and only two survived. One was wounded almost to death while he (Morrissey) was unwounded. He first bound up his comrade's wounds and then carried him across a storm-swept area to the dressing station. Finding it had been removed, he left the wounded man alone so that he might not have unnecessary trouble, and on his way to find the dressing station was shot down. The comrade was, later, brought to the station and is alive today, owing to the action of our brother.

"Unselfish in adversity, tender in pain, brave in danger, heroic in loyalty, sums up his character. He was a true exemplification of the 'common mind' we all need so much today.

"Tonight he is reaping what he sowed, and amongst those who excel in strength he rests in the presence of Him who is the source of all strength."

Watchword — placed on wall of D Company's dugout at Belgian Chateau, Ypres Salient, March,



1916, by Lieutenant George Morrisey, 4th
C. M. R.:

"Better to fall in some great glorious storm
With one grand crash of soul and heart and will,
Than let time slowly bend the ageing form
And write the last word with a worn out quill."

CAPTAIN FRANCIS BASSALL WINTER

(Reprinted from the Telegraph-Journal, April 28, 1924.)

AT THE morning service on Sunday, April 27, 1924, a brass tablet, given by his mother and sister, was unveiled and dedicated to the memory of Captain Francis Bassall Winter.

The act of unveiling was performed by Lieutenant-Colonel J. L. McAvity, first commander of the "Fighting 26th" of which regiment Captain Winter was a member. The prayer of dedication was offered by the rector, and the "Last Post" was sounded by Bugler Horsman.

The following officers of the 26th were present: Lieutenant-Colonel J. L. McAvity; Lieutenant-Colonel Alexander McMillan, D. S. O.; Lieutenant-Colonel C. F. Leonard, D. S. O.; Lieutenant-Colonel Harold G. Wood, M. C.; Major Percy D. McAvity; Major Gerald Anglin, M. C.; Major Charles D. Knowlton; Captain Birrell; Captain McQuade; Captain H. Heans; Captain R. Armstrong; Lieutenant Rowley Smith; and Lieutenant-Colonel Norman P. McLeod and Lieutenant E. Turnbull of the 3rd N. B. Heavy Brigade, C. A.

After the unveiling the rector in his address said: "The man to whose memory the tablet has just been unveiled came, as a little boy, to this city with his parents. His father had been in the British Government service in the West Indies, and having purchased land in Calgary came, with his family, to visit Canada. Illness overtook him, and so he settled in Saint John. Thus Bassall Winter grew up in our city, in our Church and Sunday School, and was a member of our Boys' Brigade.

"His friends describe him as of a very quiet, retiring nature, and one who knew him intimately writes that he was as beautiful as Sir Galahad, and looked as if he had seen the Holy Grail and heard the cry, 'Follow Me.'

"Because of his shyness, and that on leaving school he went to college in Montreal, he was not well known in our city. Graduating in electrical engineering from McGill University, he volunteered for service in the army. After taking some training in Halifax he obtained a commission as lieutenant in the famous 26th Battalion.

"It could have been no easy thing for this gentle lad to leave the quiet halls of learning for the grim turmoil of war, yet because of his high principles he gladly forsook all that was dear to him to serve his King and country and his God.

"As we think of him he seems to be the very embodiment of Chaucer's Knight of Olden Days, or of poetic romance; and yet he was of our own present day and generation.

'He loved chivalry,
Truth and honour, freedom and courtesy;
He was a very perfect, gentle Knight.'

"The second picture that comes to us is different. The shy retiring youth who blushed when spoken to has changed. His eye is clear and penetrating; his brain is keen and alert; his heart and hands are pure; but he is a soldier, faced with responsibilities, and in imminent peril.

"See him scout master of the now famous 26th, leading his men through 'No Man's Land' at the dead of night, with star shells lighting up the sky, and barbed wire entanglements obstructing the way. This is an officer who commands, indeed, and whom his men obey gladly and instantly.

"Again — watch him as he is offered a staff appointment. What! he refuses this honour so well merited that he may remain with the men he loves and share with them the utmost danger.

'This is the happy warrior; this is he
That every man-in-arms should wish to be.'

"Yet again — during the awful fighting at Vimy, when the day's 'show' is over, a group of the men of the 26th is seen gathered round an officer who, with hand uplifted, is calling for volunteers to bring in the wounded. The officer is Captain Winter, and he leads his men out into the night.

"A veteran who served in the Imperial Army for seventeen years, described Winter as 'a typical soldier.'

"No wonder he was the first officer of the 'Fighting 26th,' to gain that coveted Military Cross for carrying out a raid on the enemies' trenches.

"He received one decoration, and to that was added a bar, but he was recommended frequently. Is it any wonder that his old comrades honour his name, and is it not well that a reverent hush should fall over us as we think of this young man?

"We know not just how he met his end, whether by bullet or bomb, or shrapnel shell, but we do know that, however it was, it became for him the sharp key of eternity which opened the door of entrance into that fuller, richer life with God.

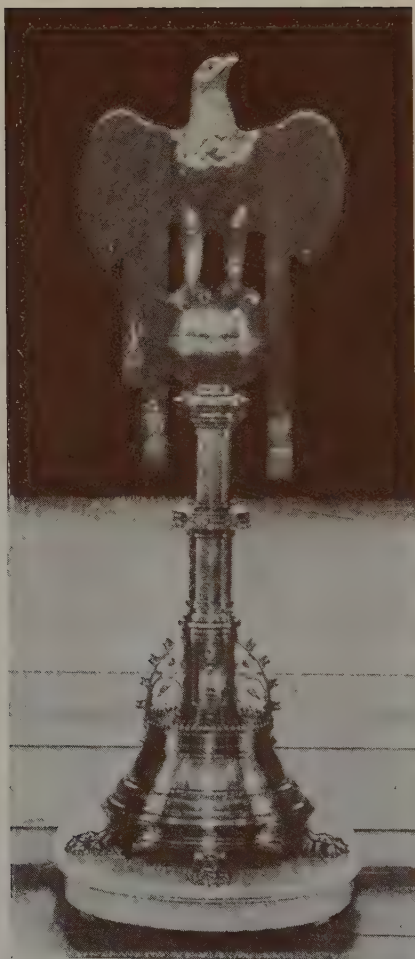
'He was the youngest of the angels,
Bravest of the brave'—

And so the

'Coming years may bid me
Be merry and be wise;
But nothing can recover
That glory from my eyes.
And down that westward valley
Among the hills of joy
There wanders, blithe and singing,
The glad heart of a boy.'

MISS BESSIE BOSTWICK

THE BRASS reading desk in front of the rector's stall was presented to the church by Mr. Charles M. Bostwick, at that time a



THE THORNE MEMORIAL LECTERN

member of the Vestry, in memory of his daughter Elizabeth, a sweet girl who died in January, 1890, aged seventeen years, of whom Mr. George Edwin Fairweather wrote the following:

IN MEMORIAM

MISS BESSIE BOSTWICK

JANUARY 27TH, A. D. 1890

A father's pride, his hope, his joy,
A mother's care and thought and love,
A star, within the earthly home,
Now shines in heavenly courts above.

No more upon this fleeting scene
Her lovely form and gentle face
Shall charm the heart of earthly friend,
Nor busy, happy circle grace.

But in celestial realms of bliss
Eternal happiness shall share,
With all the bright and ransomed throng,
And meet her loving Saviour there.

God grant them grace, who loved her well
To profit by her early death,
In striving for the perfect peace,
That brightens life to latest breath.

MRS. SUSAN THORNE

MR. SUSAN THORNE, the wife of Mr. E. L. Thorne, was the daughter of Mr. E. G. N. Scovil of Springfield, King's County,

who came to Canada with his Loyalist father in 1783.

Mrs. Thorne was a devoted member of St. John's Church. The lectern, which was placed in the church to her memory, is a particularly fine piece of work and was the gift of her son Arthur who was for years a member of the Vestry.

LADY TILLEY

AT THE morning service of the Harvest Festival, October 8, 1922, the newly installed carillons were dedicated.

After the words of dedication and prayer the rector took the opportunity to express to Mr. L. P. D. Tilley the thanks of the congregation for the gift — the first of the kind in the city.

Referring to Lady Tilley he said:

"Today we have dedicated a magnificent set of carillons (chimes) which are incorporated into our now thoroughly restored organ, and have been presented to the church by our friend and Vestryman, Mr. Leonard Tilley, in memory of his mother, Lady Tilley.

"It is not necessary for me to speak at length regarding Lady Tilley's life and work, for she was so well known in this city and province, and indeed throughout the Dominion. The Red Cross work in New Brunswick during the war, and particularly as it was carried on in Saint John, was almost entirely due to Lady Tilley's efforts. Her kind, motherly, Christian heart went out in patriotic service to those who had been wounded in the battle for freedom. She threw her splen-

did organizing ability, and her gracious personality into this work so whole-heartedly that speedily she developed such a magnificent system that it was spoken of with admiration throughout Canada.

"Only a year or so ago, when preparing to come to this city, one of our great Canadian generals spoke to me in Toronto of the efficiency of the Red Cross work at Saint John in the most glowing terms, as initiated by Lady Tilley, and later so ably carried on by the wife of your former rector, Mrs. Kuhring.

"I mention that because it seems to me that it indicates in a concise way the spirit of Lady Tilley.

"Long before the war she was deeply interested in all good works, and only a few years ago was a regular attendant at Church, and a devoted worker in connection with the various activities of this parish. It is very fitting, therefore, that her name should be had in remembrance, and especially in connection with the organ, for, I understand, she was one of the committee responsible for its purchase; and every time we hear the waves of sweet sound coming from the chimes, it will be as a wooing note from her who has gone on before, calling us all to truer, nobler, and more unstinted service, that the Kingdom of God and His righteousness may be established upon earth. And, whether in the quiet of the ordinary Church service, in the happy wedding march, or in the solemn wailing of the funeral dirge, the message will ever be the same, 'All things come of Thee, O Lord, and of Thine own have we given Thee.'"

MRS. GEORGE F. SMITH

AS A MEMORIAL to the late Mrs. George F. Smith, a prayer desk was dedicated in the church at a special service on Sunday morning, September 6, 1925. The rector paid tribute to "one of those choice souls whose outstanding characteristic was loyalty to her God." The prayer desk and the choir fronts (which arrived four weeks later and took the place of those then in use) complete the memorial, which is the gift of Mrs. Smith's three daughters. The daughters, Mrs. Guy Robinson and Mrs. Allan A. Magee of Montreal, and Mrs. Norman Guthrie of Ottawa, were at the service of dedication and with them was Miss Adams, a cousin, and Miss K. Whilley, who for more than forty years was Mrs. Smith's faithful helper in her home.

DEDICATION CEREMONY

THE ACTING wardens, G. A. Kimball and Alfred Morrissey, asked the rector to accept and dedicate the memorial, and the brief ceremony of dedication was most impressive. Rev. W. B. Armstrong assisted in the service. In front of the eastern window and above the communion table lovely gladioli were placed, as a memorial gift from a friend of Mrs. Smith's now residing in England. The prayer desk is patterned like the rector's stall. The music was specially chosen, and the anthem sung by Mrs. Douglas Fritz was "God so Loved the World."

Mr. Fleming took as the text of his sermon: Matthew xxiv. 44, "Be Ye Also Ready." He said in part:



THE SMITH MEMORIALS

RECTOR'S TRIBUTE

"THIS MORNING we have dedicated the first portion of a very handsome memorial to one whose name is loved and revered, not only within this parish and city, but throughout the diocese and beyond. I would therefore take this opportunity of thanking, most sincerely, the donors for their gift.

"We are deeply grateful to them, not simply because it will beautify our church and chancel and meet a practical need, but we are grateful chiefly because it will serve to keep in remembrance for all time the name of one of Christ's true and faithful servants. Of her it may be said with literal truth that in everything she did there was a dignity and charm all her own — everything she touched she beautified by her graciousness.

"We have been much rejoiced lately because of the number of improvements that have been made in our church fabric, thanks to the Church Workers' Association and to members of the congregation who have given memorials to beautify God's sanctuary. In this work Mrs. George F. Smith took a most active part. She was a member of the joint committee appointed by the Vestry and Church Workers' Association to deal with various modifications in connection with the painting of the church, the tiling of the chancel and the new entrance from the parish house.

"Her's was no perfunctory interest in the work. She entered into the details of all that

should be done, and expressed her opinion frankly, but always in such a way as should help towards attaining the best possible results.

LOVED AND VALUED

“OUR JOY, therefore, is mixed with pain in connection with the beautifying of the church, that one whom we loved and valued so dearly and who had labored so faithfully and untiringly for this end, should not be with us at this time to rejoice with us in its finished completeness — yet we feel sure she does so rejoice with us this day. She has simply left the Church Militant and joined the Church Triumphant.

“It is safe to say that no member of our congregation was more deeply interested in the welfare of this church than our beloved friend, Mrs. George F. Smith. She loved her church, this church, because it was hers, and because she loved the principles for which it has stood through the century.

“It has been my privilege to know many outstanding personalities, but none so complete and rounded out as hers of whom we speak. She lived a very full life, for hers was a many-sided nature. Her keen intellect, combined with a remarkably gracious spirit and a tremendous capacity for work, caused her to be sought after as a leader in society and in a vast number of organizations, philanthropic, patriotic and political. But the name of Mrs. George F. Smith will remain specially sacred in the annals of the Church life of this city and diocese. Outside her

parish church her chief interest lay in the work of the Woman's Auxiliary. For years as president of the Diocesan branch and as vice-president of the Dominion board, she made an outstanding contribution to the advancement of the kingdom of Christ.

LOVED HER CHURCH

“**W**HEN we think of her work in the parish, words fail me. She was one of the few who had learned the full meaning of the injunction to be ‘in the world, yet not of it.’ There was nothing of the recluse about Mrs. Smith. She found a keen zest in life — but she never allowed her interest in society to rob her of her love for God and for His house. She was one of the few whom we could count on to be in her place in church twice each Sunday and she always attended the weekday services, whether they were in the morning, afternoon or evening. Truly she loved her church and proved it not only by words but by deeds.

“When the church made any call for service, or money, Mrs. Smith responded gladly and instantly. She gave the first \$50.00 towards the boiler fund for the parish house. She gave the first donation towards the expenses of the camp for girls which was run this summer with such marked success.

“She was always wise, kind and definite in her decisions, and on more than one occasion her rector was indebted to her for wise and sane advice on some delicate problem.

"She was one of those choice souls whose outstanding characteristic was loyalty to her God, and this is the explanation of her preparedness for death, when the sudden call came. She had lived a life of simple trust in Jesus Christ as her Lord and Saviour, and thus in her living she was prepared and made ready for dying. When the fatal words were spoken by the doctors, she did not rebel, but quietly made ready for the day that was so swiftly approaching when she would enter in to see the King in His Beauty. Like Mary of old, she loved her Lord, and as it is written, 'perfect love casteth out fear,' she had no fear of death.

"Her spirit was revealed in the fact that, in these days of awful waiting, waiting for the summons to come, she gathered her loved ones by her side and together they read from the sacred page, words of cheer and comfort. She looked beyond the hills of time across the dark waters of Jordan, and saw the 'land of far distances.' On that farther shore she knew she would meet those she loved who had gone before.

"Yet to each and all of us her going has made a blank that can never be filled, and by few except her own kin, probably, will she be more sorely missed than by her rector. We shall ever think of her with loving pride and thankfulness. God was indeed good to us in allowing us to have the privilege of knowing one of whom we can honestly say — we 'thank God on every remembrance of' her.

"Our heartfelt sympathy goes out to her sorrowing family — in their affliction we are

afflicted. No words of ours are needed to comfort their hearts, for they know so well that neither they nor we have any cause to be sorry as those without hope for her who has left us. Her's was a victorious trust in her living, reigning Saviour. Were she here this morning I believe she would speak to us after the fashion of the words of Sir Edwin Arnold:

Yet ye weep, my erring friends,
While the one whom ye call dead,
In unspoken bliss instead,
Lives, and loves you; lost, 'tis true,
By such light as shines for you:
But in the Light ye cannot see
Of unfulfilled felicity
In enlarging Paradise,
Lives a life that never dies.
Farewell, friends! Yet not farewell:
Where I am, ye too shall dwell.
I am gone before your face,
A moment's time, a little space.
When ye come where I have stepped,
Ye will wonder why ye wept:
Ye will know, by wise love taught,
That here is all, and there is naught.

"Therefore, 'Be ye also ready.' Today we miss her gracious and radiant personality. Let us ask God to give us grace so to follow her inspiring lead that, at the end of our day on earth, we, too, may be permitted to enter through the gates of death into the realms of the Blessed, where now she lives, and serves the Master whom she loved and lived for here below."

Six Memorial Windows

EARLY in 1923 the first of six new memorial stained glass windows was erected in the church.

MRS. EDWARD BATES

AFTER a brief service of dedication on Sunday morning, twenty-fifth March, 1923, the rector thanked the members of the family of the late Mrs. Bates for their gift to the church of a beautiful stained glass window, and referred to Mrs. Bates in the following words:

"Born within the borders of our own province, she came of Irish descent, and was married by the Rev. George Armstrong, in 1882. A Martha by nature, she loved her own family circle best, and knew instinctively that the *home* was the mother's throne. In that place of honour — than which there is none higher — she sought to uphold the standard of the faith of the Son of God, and humbly endeavoured so to live that, by precept and example, she might lead those entrusted to her care to love her God and her Church. She is one of whom it may truly be said, 'Her children rise up and call her blessed.'

"It is recorded of her that the one thing, outside of her own home, which she enjoyed, was her church. She was a most faithful attendant, not only at the services on Sunday (and that twice each Sunday) but also at the regular



THE BAIES MEMORIAL WINDOW

weekday services, even in the days of failing health, when only the devotion of her daughter made this possible.

"Of a quiet, retiring nature, she never took a prominent part in any organization, but she was a devoted member of the W. A. Would that all our ladies copied her in this!

"One word regarding the window itself. We must all admit that the draughtmanship and mechanical details are very good. The glory of colour radiated by the rich and varied glass lends a beauty to the sanctuary. This is the first stained glass window of Canadian manufacture placed in our church, and reflects much credit upon the makers. The upper panels represent celestial figures, while the lower panels symbolize Faith and Hope."

This was followed on December 2, 1923, by the gift of

JAMES FIDDES ROBERTSON

ANOTHER stained glass memorial window of great beauty of design and colouring was unveiled on Sunday December 2, 1923, at the morning service and was dedicated by the rector, in memory of James F. Robertson. The act of unveiling was performed by James Robertson Curry, a grandson of Mr. Robertson. The service throughout was marked by dignity and simplicity.

The ceremony of unveiling and dedication followed the regular order of service. J. E. Secord and George L. Warwick, the Church

Wardens, asked Mr. Fleming, as rector, to receive and dedicate the window, and when it had been unveiled by Mr. Curry, prayer was offered, and then Mr. Fleming spoke the solemn words of dedication.

RECTOR'S ADDRESS

THE RECTOR prefaced his sermon with the following reference to the window and the one it commemorated.

"The beautiful window which has just been unveiled and dedicated will be a constant reminder of a great citizen and a loyal churchman, and I would take this opportunity of thanking the donors very sincerely for their splendid gift to the church.

"It is unnecessary for me to speak at length regarding the late James F. Robertson. As one of the builders of our city his name is too well known to require any special reference from me. It is regarding his churchmanship that I should like to say a few words.

"Mr. Robertson was the son of a clergyman in this diocese, a strong Protestant and an ardent lover of the Book of Common Prayer. He knew well the problems of a rector, and that knowledge made him one of the most sympathetic and warm-hearted friends that the clergy have ever had.

"As God prospered him, he sought to express his thanks by helping others, especially those who were 'of the household of faith,' and many a struggling parish and many a harrassed clergy-

man had good reason to bless the name of James F. Robertson.

"I cannot do better at this time than refer to the Bishop's charge in 1921, where he points out that it was to Mr. Robertson that the Widows and Orphans Fund, which has been of untold value, was due.

"It was also to his far-sighted policy that we are indebted for Rothesay Collegiate School. His generosity provided bursaries for the education of the sons of clergy at Rothesay and at Wycliffe College, Toronto.

"It would be impossible to dwell upon his private benefactions, for they extend far beyond the boundaries of the diocese, and it is inspiring to remember that today there stands a little church in the far northwest which was the gift of our friend, a small illustration of his wide vision.

"In the words of the Bishop, 'we may well thank God for the record of a life, which was great because it was good; and good because it was great.'

"May God raise up many more such men in our church."

LIEUTENANT-COLONEL A. J. AND MRS. ARMSTRONG

A BEAUTIFUL stained glass window in two panels, a memorial to the late Lieutenant-Colonel Andrew J. Armstrong and his wife, Mary Johnston, was unveiled on January 12, 1924

The act of unveiling was performed by their son, T. E. G. Armstrong, the window being the gift of their children. The rector offered the dedicatory prayer.

The subject of the window is the Boy Christ discovered by Mary and Joseph as he was speaking with the elders in the temple. Above are two angels. The design has been carried out with great skill. In colouring and in treatment the window is a gem of beauty.

The title is as follows: "Wist ye not that I must be about my Father's business." Beneath the descriptive title there is the following inscription: "To the glory of God and to the memory of Lieutenant-Colonel Andrew J. Armstrong, born October 20, 1842; died January 1, 1919, and his wife, Mary Johnston, born October 22, 1842; died November 22, 1917. Erected by their children."

In his address Mr. Fleming made special reference to the window just unveiled and the lives it commemorated.

After thanking the donors for their gift, he spoke, in part, as follows:

"Mrs. Armstrong was one of those women who appreciated the responsibilities and privileges of motherhood so clearly that she devoted her strength and energy to the home, making the family circle the centre of her world, that the children might find their pleasures in the healthy, natural surroundings of the home, rather than in the outside world.

"Was she not right? And are we not losing immeasurably in these days by allowing it to



THE ARMSTRONG MEMORIAL WINDOW

become the fashion for mothers to think that it is more conducive to the happiness of themselves and others to leave the children alone, or send them off to find their amusement outside?

"Certain it is that much of the trouble in family life today is due to this — that our homes are often not homes at all, but merely houses where the children obtain free board and lodging and consequently they value them accordingly. Methinks we would do well to learn this lesson from Mrs. Armstrong, and others like her."

Speaking of Lieutenant-Colonel Armstrong, who for the last thirty-two years of his life devoted his whole time to military work, being paymaster and superintendent of military properties for New Brunswick, Mr. Fleming said:

"Besides being a vestryman of this church for some years, there is this to be said about Colonel Armstrong, he attended church regularly twice each Sunday. I would to God there were more 'twicers' these days.

"It is shocking to learn that men will sit up till the small hours of Sunday morning and then, feeling tired out, fail to present themselves in God's house on His own day. It is not thus that the Kingdom of God shall prevail. It is not thus that blessing shall come to your own souls. It is not thus that your sons and daughters shall learn to honor your name and memory, and worship the God of their fathers. 'He that hath ears to hear, let him hear.'"

The sermon following was preached on the theme of Christ in the temple and the text was Luke ii, 46.

JOSEPH WILSON LAWRENCE
AND FAMILY

AT THE morning service on Sunday, January 27, 1924, there was unveiled a beautiful stained glass window presented by Mrs. Frederick Nichols in memory of the members of the Lawrence family, her parents and brothers and sister. The window, is the work of Robert McCausland, Limited, Toronto.

The Lawrence memorial has rich colouring and a very pleasing design, showing the angel at the tomb of Christ on the Resurrection morning telling to Mary Magdalen and the two other women the joyful message that Christ had risen, and is after the famous painting by Axel Ender in the Church at Molde, Norway.

The window, which is on the north wall of the church, was unveiled by Frederick H. Nichols. The ceremony was impressive but marked by simplicity.

The inscription on the window is as follows: "He is not here; He is risen," and beneath that title, "To the glory of God and in loving memory of Joseph Wilson Lawrence, died 1892; his wife Anna Bloomfield, died 1893; their daughter, Mary Bloomfield, died 1918; their sons, George Cromwell, died 1915; Alexander Bloomfield, M. D., died 1880, and William Duncan, died 1877. Erected by their daughter, Louise Lawrence Nichols."



THE LAWRENCE MEMORIAL WINDOW

RECALLS THOSE COMMEMORATED

THE RECTOR, who dedicated the window and accepted it in the name of the corporation, recalled the lives of piety commemorated in the window. He said in part:

"About 100 years ago the father of Joseph Wilson Lawrence came to this country from Scotland, and acted for a time as Precentor in this church before the introduction of organs. His son, Joseph, was a diligent and successful student of history, especially as it related to the province of New Brunswick.

"He will be remembered best in after years as the author of a book entitled, 'Footprints,' published in 1883, giving incidents of the early history of New Brunswick. This volume contains a wealth of information pertaining to the province and is widely known and valued.

"Mr. Lawrence was ever a loyal churchman. He was one of the original scholars who attended the first Sunday School in this province which was held in the mother church of Trinity. Later he was one of those keenly interested in securing the Rev. George Armstrong as rector of this church when the parish of St. John was divided, and St. John's Church became independent of Trinity Church. He held the position of Church Warden for a time.

"Mrs. Lawrence was a sweet and quiet woman of deep piety.

"The memory of their daughter Mary, will always be cherished and very specially because of two things. First for her long and devoted

service as secretary-treasurer of the Church Workers' Association of this parish; and secondly, for the active part she played in connection with the establishment of the Free Public Library in our city of which she became the first secretary.

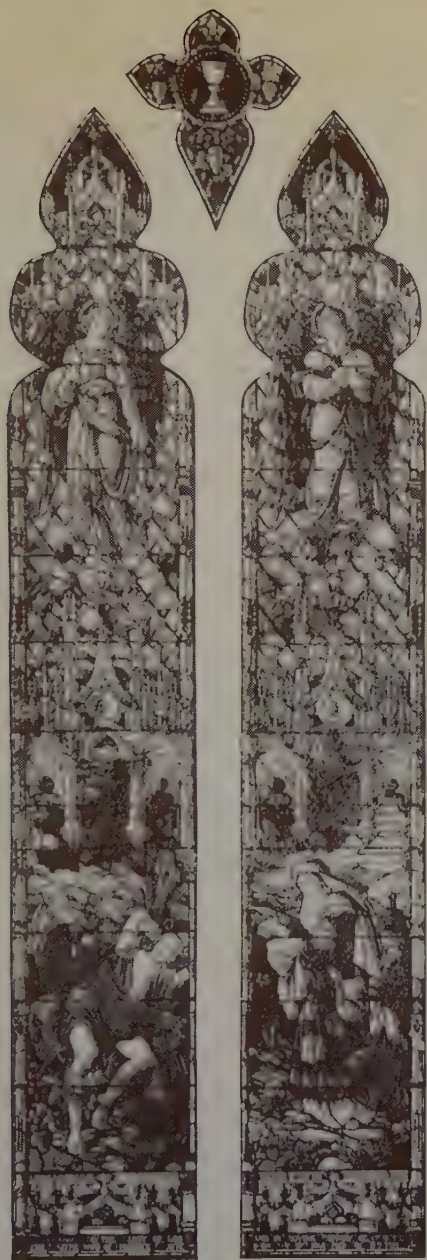
"Of the three sons, William died young; George went into commercial life; while Bloomfield graduated with honors from Harvard Medical College in 1875, taking second place in a class of thirty. After graduation he went to Edinburgh to specialize, but there he was stricken with an incurable disease and died in 1880."

In thanking the donor, the rector expressed gratitude at the choice of the magnificent subject depicted in the memorial window.

MRS. FRED. E. SAYRE

ON SATURDAY afternoon, April 12, 1924, quietly, and in the presence of the members of the family and close friends only, a beautiful stained glass window was unveiled and dedicated to the memory of Katie, wife of Mr. Fred. E. Sayre. The act of unveiling was performed by Mr. Sayre, while the rector read the brief Service of Dedication.

The window has an area of about one hundred square feet and is made of the best English antique glass, similar to that used in Cathedral windows in England, while the work has been carried out by Robert McCausland, Ltd., of Toronto, Ontario.



THE SAYRE MEMORIAL WINDOW

The design, which was produced in the firm's studios is original, and the draftsmanship and rich colouring leave little to be desired.

The main portion of the window portrays the parable of the Good Samaritan, while angelic and symbolic figures appear above, harmonizing with the general design of the other windows in the church.

The donor was for some years a member of the Vestry of the Church, and has always taken an interest in its progress, while his son, Mr. John E. Sayre, is a representative of the Parish of Rothesay at the Synod of the Diocese, and a member of several important committees.

ROBERT BURNETT EMERSON

BEAUTIFUL in design and of glowing colours is the handsome memorial window erected by the children of the late R. B. Emerson to commemorate their father. The window was unveiled with a simple and solemn service on Sunday morning August 23, 1925. Stanley L. Emerson performed the act of unveiling and prayers of dedication were offered by the rector. G. A. Kimball and Dr. James Manning, acting wardens, received the window, and asked the rector to dedicate it.

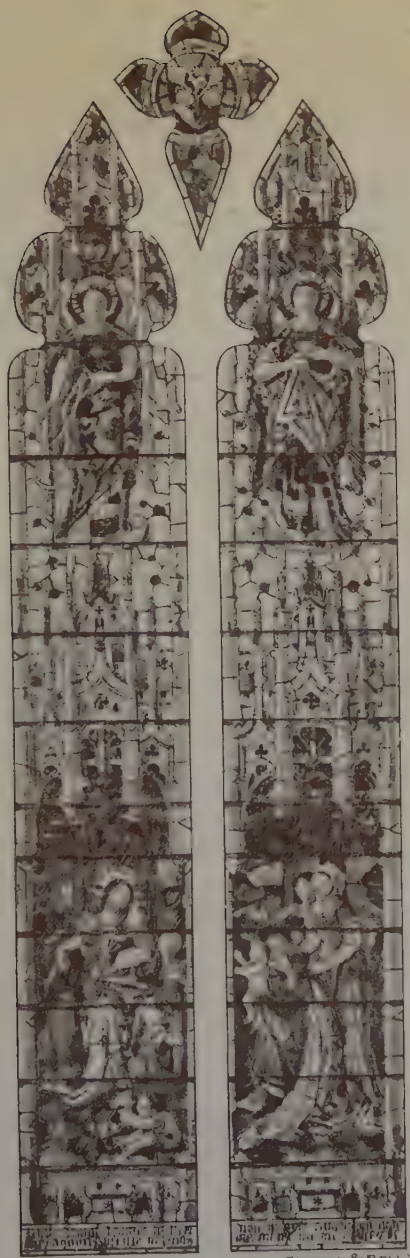
The window is on the north (ecclesiastical) wall of the church. It consists of two panels and in the lower part shows Christ seated with children grouped about Him and mothers bringing their

children to Him. In the upper part two angels are shown, one holding a cross and the other carrying a crown. In the centre triangular panel at the peak of the window there are three Easter lilies on a blue shield.

The inscription on the window is as follows: "Suffer little children to come unto Me for of such is the Kingdom of Heaven." "To the glory of God and in loving memory of Robert Burnett Emerson. Born October 10, 1846. Died November 12, 1921. Erected by his children."

The rector took as his text, "Suffer the little children to come unto Me, for of such is the Kingdom of Heaven." He expressed the very deep appreciation of the corporation of the church to the donors of the window, which had been designed and constructed in London, England, by Clayton and Bell, makers of the glorious east window of the church. He hoped as the people gazed on the new window they would visualize the Saviour gathering little children around him and learn the meaning of God's love, and realize their responsibility to bring the children while they are young to the Redeemer of the world.

Mr. Fleming said Mr. Emerson had been for many years a member of the congregation and of the Vestry. He was born and brought up in Saint John and educated in the local schools. On leaving school he went to work in the city and in 1870 started in business for himself. Eight years later he entered into partnership with W. S. Fisher and together they founded the firm of Emerson & Fisher. The two men were stead-



CLAYTON & BELL.

THE EMERSON MEMORIAL WINDOW

fast in a friendship which was broken only by Mr. Emerson's death in 1921. Mr. Fleming regretted that Mr. Fisher was unable to be present that morning.

The rector referred to Mr. Emerson as very successful in business and greatly interested in community movements, having been chairman of the Board of School Trustees and of the Natural History Society and a member of the Board of Governors of the Home for Incurables. His heart had been tender towards the poor and afflicted, and he had a deep love for children.

Returning to speak of the subject of the window the preacher declared that Christ had said, "Suffer little children to come unto Me for of such is the Kingdom of Heaven," for two reasons, first to tell people to help the children and secondly to let the children help the older people and lead them into a place of peace and blessing. His closing thought was that Christ had also said "Except ye become as little children ye shall not enter into the Kingdom of Heaven."

ARTHUR WELLESLEY PETERS

THE RECTOR'S stall in the chancel has come to be recognized as one of the finest examples of wood craftsmanship which is to be found amongst the many excellent pieces of ecclesiastical furniture in the province of New Brunswick. It was given by Miss Eliza Peters, of Fredericton, in memory of her brother, Arthur Wellesley Peters, and the work, which reflects

the greatest possible credit on all concerned, was carried out by the Valley City Seating Co., Ltd., of Dundas, Ontario.

After the dedication of the stall at the 11.00 o'clock service on October 1, 1922, the rector said:

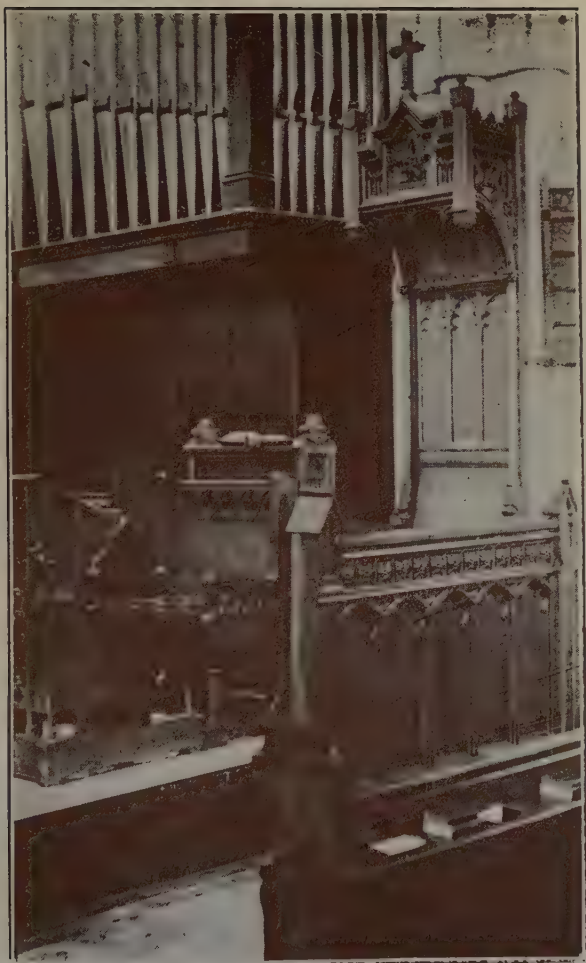
"Today, in this historic church, we have dedicated a magnificent piece of furniture which reveals such skill in craftsmanship that we cannot but feel that the men who made it glorified God in their work.

"It is not simply an ornament, it is for use Sunday by Sunday, but because it is for use in God's sanctuary it has been made beautiful as well as useful.

"As already stated it is given in memory of one who for years loved to worship here,— Mr. Arthur Wellesley Peters,—and is given by his sister. The workmanship and materials are of the very best throughout. On either side of the canopy the crest of the Peters family has been most faithfully carved, with its significant motto in French, '*Sans Dieu Rien*' (Without God Nothing), which is surely the very spirit of the Christian Faith. At the request of the donor the motto is in French on the one side and in English on the other.

The front of the canopy bears the crest of this church, for, unlike most parishes, we possess a crest of our own. It is the Lion with its forepaw resting on the Book. The Lion represents St. Mark, this being the Parish of St. Mark, and the Book, the Word of the Living God.

"Then, at the highest point in the canopy a beautiful little carved Cross (triumphant)



THE PETERS MEMORIAL

stands, as the representation of the Gospel of Jesus Christ, 'Who for us men, and for our salvation,' bore our sins in His own body on the Cross of Calvary.

"It seems both right and necessary that, having the symbol of the family and of the parish, these both should be dominated by the symbol of our Faith.

"As someone has said, 'The Cross is the charter of the Church of Christ.' The Church that goes deepest into the meaning of the Cross, and lives most under it, and on it, will accomplish most for God. Where the Cross is minimized, there the religion of Christ languishes and is dead.

"'Christ died for our sins according to the Scriptures.' That sentence sums up the whole Bible. The Old Testament, by allegory, type and many other ways, prepared the human race for the greatest of all truths revealed in the New Testament — 'that Christ died for our sins.'

"To let anything explain away, deny, or keep us from making this message the one theme of our ministry, will make our preaching insipid, we would be 'as ambassadors without credentials.'

"It is well, therefore, that in the days to come the one whose right it shall be, as rector of the parish to use this stall, should ever be reminded that his business is to preach faithfully the Cross of Christ. Nothing else can meet the needs of the coming days. Not churches, not sacraments, nor any other thing, however helpful and inspiring all these may be. Nothing but

the preaching of the Cross of Christ in all its simplicity and power can save the souls of men.

"We doubt not but that all the congregation will rejoice with the corporation at so unique a gift being presented to our church, and thank the donor. As a congregation we have good cause to keep in remembrance the name of Arthur Wellesley Peters, for he proved his love for this church, not only when living, but in the generous provision he made in his will for her.

"In your name I would like to express the keen appreciation we all feel to Miss Peters for her gift which fulfils her original requirement that it should be 'handsome, useful and lasting.' It is fitting that the memorial to George F. Smith and Arthur Wellesley Peters should stand on opposite sides of the chancel, for in life they were friends and in death they are not divided."

WILLIAM WALLACE TURNBULL

WRITING of Mr. Turnbull in the Parish Magazine after his death, the rector, the Rev. John de Soyres said:

"Those who stood by the graveside, on the twenty-eighth June last, and saw the four little tombstones near it, each with the name of a beloved child, taken away from him in early youth and infancy, must have felt that some aspects of the life of the self-contained, clear-headed and successful merchant were yet unknown outside his inmost circle of relatives and acquaintances. There was never a prominent

citizen who was less inclined to 'wear his heart upon his sleeve,' and to parade emotions and aspirations. His keen intelligence disdained the common-places of public utterances, but when he had something to say, as with regard to unjust incidents of taxation, or other topics of importance, his entire concentration of mind displayed itself in a literary style, clear, concise and effective.

"Mr. Turnbull displayed, during his life-time, that readiness to help really deserving objects, without pomp or display, which he has exhibited on a large scale in his bequests. Besides the noble foundation for incurables, and a substantial remembrance to the Protestant Orphan Asylum, he has made St. John's Church the steward of a charity intended to benefit the poor of the whole city, without distinction of sect or color. This will add considerably to the responsibilities of the rector and church wardens, but they will readily accept them, and endeavor diligently and faithfully to execute them. And the memory of a great merchant, exact and honorable in his life, will remain an example to those whose career is still to be made, and the aim to further the prosperity of our city and the good name of its inhabitants."

Reference is made in the appendix to this volume to the following bequests:

The WILLIAM WALLACE TURNBULL BEQUEST.

The JULIA CAROLINE TURNBULL BEQUEST.

The VASSIE MEMORIAL FUND.

The ARTHUR WELLESLEY PETERS BEQUEST.

DENNIS ARNOLD FOX

(Reprinted from the Telegraph-Journal, 2nd June, 1924.)

AFTER THE unveiling of a brass mural tablet to the memory of Dennis Arnold Fox at the 11.00 o'clock service on Sunday, first June, 1924, the rector spoke as follows:

"I had intended to preach this morning on the great theme of the Ascension, but I have felt I could not do that and, at the same time, speak regarding Mr. Fox as I desired to do, or else the service would be quite too long. I think you will all agree when I have finished that a great lesson comes to us all from the life and experience of him to whose memory this tablet has been unveiled and dedicated.

"Psalm li, 17. 'A broken and a contrite heart, O God, Thou wilt not despise.'

"In 1902, when the Rev. John de Soyres was rector of this church, the position of organist became vacant. So it came about that Mr. de Soyres, himself an Englishman, heard of, and secured the services of Mr. Dennis Arnold Fox to fill the vacant post, bringing him out from the Old Land for that purpose.

"Mr. Fox was the youngest son of the Rev. Joseph Makenson Fox, vicar of Wigham, in Kent; Six Preacher, Canterbury Cathedral.

"In the extraordinary providence of God it happened that Arnold Fox entered into life labouring under a severe physical handicap, but in spite of this 'thorn in the flesh' Mr. Fox

triumphed over all his difficulties, and early displayed musical gifts which were nothing short of genius. Studying under Dr. W. H. Longhurst of Canterbury Cathedral, and others, he made rapid progress until, at an early age, he obtained the position of organist in Wigham parish church. From there he went to Norwood, S. E. London; then to Caistor, Lincolnshire; to the English Church, San Remo, Italy; to St. Alban's, Teddington; to St. Mary's of Eton, Hackney. From Hackney he came to Canada to become organist of this church, and remained in that position until he left our city for his home, suffering from an incurable and rapidly developing disease.

"On Saturday, November 19, 1921, a cablegram reached me from his brother Arthur, containing these three words, 'Arnold passed away.' Thus ended a life, at once so brilliant, and so full of tragedy.

"Nineteen years is a long time to serve in one parish, but it is safe to say that, although many there are who disagreed with Mr. Fox on various points, there were none who knew him but, to some extent, learned to love him.

"As organist and choirmaster of this church he gave splendid leadership. When he played the organ we all felt that a master hand touched the keys and brought forth music such as has never been heard here since that time.

"But not alone in our Church services did Mr. Fox manifest his ability. He was conductor and trainer of the 'Chorus of Welcome' of 1,200 voices which sang at the reception given to the

Prince of Wales when His Royal Highness visited our Loyalist city in August, 1919.

"Mr. Fox was always in demand at social functions, clubs and organizations. Outside his profession he spent much time, in the winter, reading anything and everything that came to his hand. In summer he was a keen yachtsman, and a member of the Royal Kennebecasis Yacht Club.

"One of the most striking testimonies to the place our friend held in the hearts of the people was revealed during the days of his illness, after the fatal announcement had been made by the doctors that his case was hopeless. So many were the visitors that we actually asked people not to go more than once. His room in the General Public Hospital was inundated with flowers, fruits, jellies, and all manner of dainties. It is only right to state that all the love showered upon him at that time was deeply appreciated by Mr. Fox, and he spoke to me of how touched he was — that he had never dreamed there were so many people in Saint John who cared whether he lived or died.

"Ah, beloved, why wait until a man is dying before you tell him how he is appreciated?

"But now let me touch with reverence upon the inner life of Mr. Fox. I speak concerning that which I know from the lips of our friend. Because of his physical disability, and the fact that his brothers were big and strong, there entered into his soul the iron of disappointment amounting almost to resentment. This 'thorn in the flesh' rankled in his mind, and coloured

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF

— JOHN HOWE. —

1845 - 1888

AND JANE HIS WIFE

1852 - 1925.

THIS TABLET IS ERECTED BY
THEIR DAUGHTER.

"PEACE PERFECT PEACE."



TO THE GLORY OF GOD
AND IN LOVING MEMORY OF

DENNIS ARNOLD FOX

1874 - 1921

YOUNGEST SON OF THE

REV. J. M. FOX B.A., VICAR OF WINGHAM,
KENT, ENGLAND

FOR NINETEEN YEARS
ORGANIST OF THIS CHURCH

*"A broken and a contrite heart,
O GOD, Thou wilt not despise"*

Psl. 51. 17.

his outlook upon life — *i. e.*, he rebelled against the chastening rod of God. The eternal 'Why?' was ever present with him, and, with that keen mind of his, he took an almost fiendish delight in justifying his position of antagonism to all that was spiritual. So it happened that, when the crash came, and when, in the enjoyment of all his intellectual faculties, he was forced to face the issue, it was a sad and difficult time. Did death end all? Was life a mere mockery? How shall a man be just before God? Are love and idealism mere illusions, or is there something behind the seen and temporal?

"Here are the words of our friend himself, written to one he knew well, before the ship on which he was travelling left Montreal for England: 'I have been conscious of failing power for the past two years,' wrote Mr. Fox, 'but the rapidity with which this newer trouble has developed has, of course, been a great shock to me. My first thoughts were of my home and aged father, who sent for me to come. I am afraid it is a race against time, my getting back to England. I feel I have to prepare for the inevitable, and try my best to get in tune with the Infinite. There is so much wrapped up in that phrase, in fact it sums up everything.

"I am frank to admit to anybody that I have been somewhat out of tune for a long time, due to a somewhat cynical view of life's conventions brought about by tragic misfortunes; but I feel I am getting into alignment again. I realize all cynicism must go, to get in tune with the Infinite, that tremendous and overpowering

orchestra. Wilful, individual discord is futile and unreasonable, and should carry with it conviction of its own futility.'

"Ah! what meaning lies behind that confession! You need no details to make you see the life, in silhouette, against the sunset sky. These words of D. Arnold Fox convey a world of meaning. 'Wilful, individual discord is futile and unreasonable, and should carry with it conviction of its own futility.' Have you, my friends, realized that for yourselves?

"Here are the words of Holy Scripture that, in the mercy and loving kindness of God, brought comfort and peace to the heart of this proud, but stricken man: 'A broken and a contrite heart, O God, Thou wilt not despise.'

"Both statements were proved to be true in the life and experience of him of whom we think this day. Is it not well, therefore, that we should place upon these sacred walls an enduring memorial of one who served so faithfully, in his important capacity, for nineteen years; and who, in spite of tragic misfortunes which, for a time, blinded his eyes to eternal truth, yet came at last, through faith, into the place of understanding and peace, and staked his whole eternity upon the goodness, and mercy, and love of God revealed in Jesus Christ, our Lord. His brother wrote that, in a few moments of consciousness, the day before he passed away, he whispered, and they were his last words, 'A broken and a contrite heart, O God, Thou wilt not despise.'

"As we think of him this morning with tenderest remembrance, may the message of his life

and experience cause our thoughts to be lifted up from the material and passing to dwell with our ascended Saviour King. Let us believe that as God, the King of Glory, has exalted His only Son, our Saviour, with great triumph into the Kingdom of Heaven, so He will exalt us into the same state whither our friend has gone before us, and that in these spiritual realms we shall meet again, and join in the chorus of everlasting song, freed from all cynicism, and perfectly 'in tune with the Infinite.'"

MR. AND MRS. JOHN HOWE

ON SUNDAY morning, June 21, 1925, a burnished brass tablet erected to the memory of Mr. and Mrs. John Howe was unveiled and dedicated with a brief and simple ceremony.

The tablet was placed on the south wall of the church, and was erected by Mr. and Mrs. Howe's daughter, Mrs. Lipsett of Saint John.

Messrs. George A. Kimball and Alfred Morrissey, acting Church Wardens, on behalf of the Corporation of the Church, asked the rector to receive the tablet and dedicate it. The act of unveiling was performed by Mr. L. P. D. Tilley, and the rector offered the prayers of dedication.

Mr. Fleming afterwards spoke of the appreciation with which the gift was received, and referred to Mrs. Howe's faithful work as a W. A. member and as a teacher in the Sunday School nearly half a century ago.

JULIA CAROLINE TURNBULL

THE UNVEILING and dedication of the tablet placed upon the north wall to commemorate Mrs. W. W. Turnbull was carried out with reverent and simple ceremony on Friday, eleventh September, 1925, the One Hundredth Anniversary of the opening of the church for public worship.

The Church Warden J. E. Secord and acting warden G. A. Kimball, requested the rector to receive and dedicate the tablet. The act of unveiling was performed by W. R. Turnbull, her son. After the dedicatory prayer had been offered by Mr. Fleming he spoke as follows:

"I would express our sincere thanks to the donors of the most artistic tablet just unveiled and dedicated. Mrs. Turnbull, in whose memory it has been erected, was one whose name is still held precious by many in our city. This tablet and the bequest which she left to benefit the poor in the parish, will ever cause her name to be had in remembrance.

"Mrs. Turnbull was one whose heart the Lord had touched, and so she desired above all else to serve Him. As she perceived the sin and shame in the world, she longed to help those for whom her Lord had died.

"For many years she was the teacher of the Primary class in our Sunday School, but her deepest interest was in the neglected children.

"Fifty years ago the open bar was a constant menace to society, and the evils resulting there-

from were horrible. Mrs. Turnbull saw children and young girls being left to grow up on the streets, and led into the worst of evils. Her heart was very tender towards them, and by sympathy, love, prayer and organization, she sought to win them to the Master. Work amongst the orphans; temperance lessons; kitchen garden schools; homes for little girls of irresponsible parents; and sewing classes for factory girls in 'Glad Tidings Hall' were a few of her efforts. In a word, she was to Saint John what Josephine Butler was to England.

"Her consuming passion was to serve the Saviour of the world, and this she sought to do by loving, and living for, those who were suffering or tempted because of the sin in the world.

"May the Spirit that inspired Julia Caroline Turnbull, take hold upon all our hearts, and give us grace to see the need of perishing souls today, and to give of our *thought*, our *substance*, and our *love* to *help the needy ones*."

The tablet was the gift of Mrs. Turnbull's four children, Mrs. S. Alward, Mrs. F. P. Starr, Mrs. H. H. Wilcox and Mr. W. R. Turnbull.

3RD NEW BRUNSWICK BRIGADE CANADIAN ARTILLERY

THE COLOURS of this Brigade form one of the most inspiring memorials placed in the Church.

The 3rd N. B. Heavy Brigade C.A., or Medium Brigade as it is now called, founded in

1793, and second oldest of the artillery militia units organized in the British Empire outside of the British Isles, placed its regimental colours in the church on Sunday morning, thirteenth September, 1925, at the church centenary service, when his Lordship Bishop Richardson was the preacher. The colours were presented to the regiment as the gift of the women of the city and county of Saint John on December 18, 1861.

The King's colour is a Union Jack with the crown worked in floss and 1793 beneath worked in figures of gold.

The "Regimental Colour," is a blue ensign. In the centre is a figure with the letters "New Brunswick," encircled by a wreath and surmounted with the crown, all beautifully wrought in floss with 1793 in figures of gold beneath. Both colours are made of the heaviest and most costly silk, and as there is a total absence of paint on either colour, they are both in a fine state of preservation.

St. John's Church was built as the garrison church of the city. The Rev. John de Soyres was Chaplain of the Brigade and the present rector, the Rev. A. L. Fleming, is now Chaplain.

The regiment paraded at the Armory on Sunday morning at 10.00 o'clock and on the march to the church was headed by the regimental band, St. Mary's band. Lieutenant-Colonel Norman P. McLeod was in charge of the parade, and, with one exception, all of the officers marched. They were as follows: Lieut-

enant-Colonel Norman P. McLeod, M. C.; Quartermaster, Captain E. H. Turnbull; Adjutant, Captain Arthur Anglin, M. C.; medical officer, Captain E. Stanley Bridges; honorary chaplain, Captain A. L. Fleming; 15th Heavy Battery, Major D. V. White, M. C.; Captain Henry F. Morrissey, Lieutenant Adrien B. Gilbert, Lieutenant Harold Vincent, Lieutenant C. Marlin Merrit, Lieutenant William C. Currey; 4th Medium Battery, Major E. M. Slader, Captain A. A. Dodge, Lieutenant J. G. Hart, Lieutenant W. A. Martinson, Lieutenant E. W. Prichard; 6th Medium Battery, Major G. A. Gamblin, M. C.; Captain W. A. Evans, M. M.; Lieutenant E. D. Walsh and Lieutenant D. G. Fowler.

Lieutenant C. Marlin Merritt carried the King's colours and Lieutenant Fowler carried the regimental colours, and the guard for the Colour Party was composed of the three sergeants who are senior in the Brigade and have seen the most active service. They are Sergeant H. Pike, M. M.; Sergeant W. J. Peters and Sergeant C. W. Walton.

The route of march was along Carmarthen, Mecklenburg and Sydney streets, south side of King Square, along Charlotte, King, Germain, Union, Peel and Carleton streets.

The procedure of order of the service of "Laying up of the Colours" will be found in Section V, Chapter 23.

The regiment has proud traditions. The first militia artillery unit in the Empire was the Honorable Artillery Company founded in 1537

for improved training of citizens of London. Next in age comes the unit formed in India by the Honorable East India Company in 1748. The 3rd New Brunswick Heavy Brigade has developed from the Loyal Company of Artillery of the city of Saint John, N. B., formed in May, 1793. It is not only its antiquity of which it is proud, however, it has had as its members men who have brought high honour to the province in all fields of endeavour and as a regiment it has greatly achieved.

John Colville was the first captain of the company which was organized ten years after the landing of the Loyalists when the safety of the city was threatened during the war with the French. Those early days were days of alarms and excursions, and training was very much training for active service. Companies of artillery had been formed in other sections of the province, and in 1838 all were united under the New Brunswick Regiment of Artillery. The Lieutenant-Colonels commanding the regiment have been as follows: Richard Hayne, Stephen Kent Foster, Hon. John R. Armstrong, George West Jones, Dr. Walter W. White, Hon. Dr. J. B. M. Baxter, Beverley R. Armstrong, W. Henry Harrison, D. S. O., and Norman P. McLeod, M. C., now commanding. The Regiment became a Brigade in 1869 and just recently it has been re-named as the 3rd Medium Brigade Canadian Artillery.

The artillery played its part in official celebrations of national events, and in the welcoming of distinguished guests as well as in safeguarding

the peace of the country, and social events under its auspices were assured of success.

Hon. Dr. J. B. M. Baxter has compiled a very complete and interesting historical sketch of the regiment from 1793 to 1896. Since that time its members have given a good account of themselves both in the South African War and in the recent Great War.

The Brigade is now a training skeleton and its muster is not large. Each summer its members go to Petawawa training camp and the Brigade has 6-inch howitzers and 4.7 inch heavy guns at the Armory in Saint John.

In the South African War some of the members of the regiment enlisted in a company recruited in Prince Edward Island and New Brunswick.

In the Great War, 2,041 of the members of the Brigade were on active service.

Officers of the Brigade killed in action were Lieutenants W. G. Kerr, S. K. L. McDonald, W. Creasey, M. C., H. D. McDonald, M. C., A. G. deYoung, M. C., and J. W. Price.

SECTION IX

Appendix

LIST OF RECTORS OF ST. JOHN'S CHURCH

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1. The Rev. BENJAMIN GERRISH GRAY, D. D.....1825-1840
 2. The Rev. JOHN WILLIAM DERING GRAY, D. D.....1840-1853
 3. The Rev. GEORGE MORTIMER ARMSTRONG, M. A...1853-1888
 4. The Rev. JOHN DE SOYRES, M. A., LL. D.....1888-1905
 5. The Rev. GUSTAV ADOLF McROBIE KUHRING.....1905-1921
 6. The Rev. ARCHIBALD LANG FLEMING, L. TH.....1921-

N. B.—The Rev. Robert Willis was the rector of the parish of St. John when the proposal was made, and adopted, for the erection of St. John's Church, and it was he who laid the corner stone. He became rector of St. Paul's Church, Halifax, before St. John's Church was completed.

SUPERINTENDENTS OF SUNDAY SCHOOL

RICHARD DE VEBER

A. H. HANINGTON

J. R. RUEL

CHARLES H. FAIRWEATHER

CHARLES F. KINNAR

HERBERT TILLEY

T. W. DANIEL

KENNETH PRICE

W. E. ANDERSON

ST. JOHN'S CHURCH, PARISH OF ST. MARK.

CHURCH WARDENS.

LEVERET H. DEVEBER and CHARLES WARD.....	1853-1857
THOMAS W. DANIEL and LEVERET H. DEVEBER	1857-1858
THOMAS W. DANIEL and THOMAS M. SMITH.....	1858-1860
THOMAS W. DANIEL and JOSEPH W. LAWRENCE.....	1860-1862
JAMES R. RUEL and SAMUEL D. BERTON.....	1862-1869
THOMAS W. DANIEL and JAMES R. RUEL.....	1869-1875
SAMUEL D. BERTON and CHARLES F. KINNAR.....	1875-1876
SAMUEL D. BERTON and JAMES R. RUEL.....	1876-1877
JAMES R. RUEL and THOMAS W. DANIEL.....	1877-1892
J. R. ARMSTRONG and W. H. MERRITT.....	1892-1894
JAMES R. RUEL and W. H. MERRITT.....	1894-1896
W. H. MERRITT and GEORGE E. FAIRWEATHER.....	1896-1898
GEORGE E. FAIRWEATHER and THOMAS McAVITY	1898-1899
THOMAS McAVITY and HARRY W. DE FOREST.....	1899-1903
W. M. JARVIS and A. H. HANINGTON.....	1903-1905
HARRY W. DE FOREST and W. M. JARVIS	1905-1908
WILLIAM DOWNIE and F. W. DANIEL.....	1908-1910
J. R. ARMSTRONG and L. P. D. TILLEY	1910-1911
DR. JAMES MANNING and L. P. D. TILLEY.....	1911-1912
DR. JAMES MANNING and J. E. SECORD.....	1912-1913
J. E. SECORD and A. E. PRINCE.....	1913-1917
J. E. SECORD and GEORGE L. WARWICK.....	1917-1925
GEORGE A. KIMBALL (Acting Warden) 1925	

ST. JOHN'S CHURCH, PARISH OF ST. MARK

VESTRYMEN

Adams, W. H.	1853-1864	Christian, Thomas	1861-1862
Armstrong, R.	1853-1858	Clinch, R. T.	1863-1875
Avery, William L.	1853-1854	Crawford, W. K.	1880-1895
	1858-1859	Cowan, John	1884-1885
Armstrong, John	1862-1869	Coster, G. C.	1896-1897
Allison, F. O.	1876-1877	Crawford, S. D.	1912-1913
	1881-1882, 1883-1889		
Adams, T. S.	1879-1883	Daniel, T. W.	1853-1857
Armstrong, J. R.	1888-1892		1862-1869, 1875-1877
	1894, 1900, 1901-1910	Dickson, Richard S.	1858-1862
	1911-1912, 1917-1919	deForest, George S.	1859-1862
Adams, A. W.	1892-1903		1868-1888
Armstrong, A. J.	1902-1904	DeVeber, Richard S.	1860-1862
Armstrong, T. E. G.	1908-1911		1865-1866
	1913-1919, 1922-1926	Daniel, Arthur	1868-1871
Anderson, W. E.	1910-1911	Daniel, F. W.	1892-1903
	1912-1919, 1921-1926		1910-1912
Berton, Samuel D.	1855-1860	deForest, H. W.	1894-1899
	1869-1875, 1877-1879		1908-1909
Berton, William J.	1860-1861	Downie, William	1906-1907
	1864-1865		1911-1914
Butler, R. P.	1870-1876	Davidson, J. A.	1920-1922
Belyea, J. A.	1892-1894	deForest, C. W.	1922-1926
Bostwick, C. M.	1895-1908		
	1909-1910	Evans, Evan	1868-1870
Bates, Edward	1903-1912	Emerson, R. B.	1889-1898
	1919-1920		1900-1912, 1921-1922
Bates, Edward R.	1912-1913	Everett, E. J.	1904-1905
Bancroft, W. M.	1914-1915		1907-1909
Belyea, J. C.	1916-1917	Emerson, H. W.	1912-1913
Burnham, A. G.	1919-1920	Ellis, H. G.	1913-1914

Evans, J. H.	1918-1926	Jarvis, Wm. M.	1862-1865
Emerson, S. L.	1922-1926		1876-1895, 1908-1919
Fairweather, Chas. H.	1862-1868	Jones, George W.	1890-1892
	1889-1891	Keans, W. H. A.	1860-1877
Forster, Dr.	1865-1866	Kaye, James J.	1860-1862
Flood, Carson.	1873-1879		1863-1872
Fairweather, G. E.	1891-1896	Keator, James.	1860-1863
Finley, Joseph.	1899-1910	Kinnear, Charles F.	1867-1874
Foster, W. E.	1905-1907		1888-1889
	1910-1918	Keator, Geo. E. S.	1871-1874
Frink, Dr. J. H.	1907-1909	Kaye, J. Sidney.	1883-1884
Fowler, Blanchard.	1913-1922	Kaye, E. G.	1886-1890
Golding, W. E.	1908-1909	Knodell, G. A.	1892-1895
	1918-1919	Kimball, G. A.	1897-1903
Gorham, Dr. C. F.	1915-1918		1905-1910, 1914-1926
Hubbard, W. D. W.	1853-1855	Lugrin, Simeon L.	1853-1859
Hall, Stephen S.	1857-1862	Lawrence, Jos. W.	1853-1854
	1863-1868		1855-1859, 1862-1863
Horsfall, James.	1859-1860		1875-1876
	1866-1867	Lordly, W. A.	1919-1926
Hastings, John.	1862-1870	Manks, M. F.	1873-1876
Hanford, Thomas.	1867-1868		1877-1882
Hanington, T. B.	1870-1880	Masters, Charles.	1880-1892
	1888-1889, 1890-1892		1919-1920
Harrison, L. R.	1876-1883	Merritt, W. H.	1881-1892
	1884-1887		1898-1899
Hatheway, Dr. J. C.	1878-1888	Markham, A.	1895-1896
	1889-1891	Manning, Dr. James.	1910-1911
Howe, Jonas.	1879-1882		1913-1926
Henry, Charles.	1884-1888	Morrissey, Alfred.	1921-1926
Holden, Dr. Chas.	1887-1888	Masters, C. P.	1924-1926
Hanington, A. H.	1893-1894	McAvity, John.	1853-1859
	1899-1903		1885-1886
Hooper, R. J.	1915-1924	MacMonagle, H. C.	1877-1878
Irish, J. W. M.	1854-1859	McAvity, Thomas.	1894-1898
	1860-1862		1903-1908
		McLeod, H. D.	1898-1908

Perkins, Daniel C.	1854-1860	Sayre, F. E.	1895-1902
	1862-1868	Secord, J. E.	1903-1905
Puddington, R. E.	1872-1873		1907-1912
Perley, Henry F.	1876-1879	Stetson, H. N.	1911-1915
Puddington, J. E.	1880-1881		1919-1920
Peters, A. W.	1881-1883	Skinner, S. A. M.	1920-1921
Puddington, H. F.	1896-1905		
Paterson, R. D.	1909-1917	Thorne, Edward L.	1859-1862
	1922-1926	Tisdale, Thos. E. G.	1860-1861
Prince, A. E.	1912-1913	Travis, Jeremiah.	1868-1880
		Turner, Robert.	1883-1885
Ruel, James R.	1853-1856	Thomas, Capt. Wm.	1884-1887
Robertson, James F.	1876-1884	Tippett, A. P.	1885-1890
Robertson, Jas. C.	1882-1884	Thorne, Arthur T.	1891-1901
Ruel, Gerard G.	1892-1893		1909-1916
Robinson, G. L.	1892-1895	Tilley, H. C.	1896-1908
Raymond, E. P.	1913-1914	Tilley, L. P. D.	1912-1913
Raymond, A. E.	1919-1920		1914-1915, 1917-1919
			1920-1926
Smith, Wm. F.	1853-1873	Turnbull, E. H.	1920-1921
Smith, Thos. M.	1853-1858		
Seely, Richard.	1854-1860	Vassie, William.	1919-1921
	1862-1863		
Smith, George F.	1870-1872	Wetmore, O. D.	1866-1867
	1874-1875, 1878-1884	White, Dr. W. W.	1903-1907
	1888-1894	Wallace, H. S.	1905-1906
Stewart, John.	1872-1878	Wetmore, Dr. H. C.	1909-1912
Starr, W. F.	1874-1875	Warwick, Geo. L.	1915-1917
Sadleir, W. H. B.	1887-1892	Wetmore, A. H.	1917-1919
Scott, Walter.	1895-1896		1920-1922

QUALIFICATIONS OF PERSONS ENTITLED TO VOTE FOR CHURCH WARDENS AND VESTRYMAN

1. Males and females of the age of twenty-one years and upwards, being owners of pews in the church.

2. Such persons being lessees from the church of pews therein.

3. Such persons who have been for six months stated attendants at the church and are contributors to the church.

This is subject to the conditions following:

(a) The ownership of lease from the church of a pew does not entitle more than one person to vote in respect of such pew.

(b) No such owner or lessee is entitled to vote if the rent of the pew is in arrear.

(c) No person is to be permitted to vote until he or she subscribe the following declaration, if required by the chairman or any three parishioners:

"I do solemnly and sincerely declare that I am a member of the Church of England in the Diocese of Fredericton and belong to no other religious denomination, and that I am entitled to vote in this election."

(d) Any such person claiming to vote in respect of a contribution to the church may be required by the chairman or any parishioner at the time of the meeting to produce a receipt from one of the Church Wardens or the Vestry Clerk for the payment of ten dollars or upwards in aid of the church within the year preceding the meeting.

The lessee of a pew from the owner and not directly from the church is not entitled to vote in respect of such pew, but may qualify as a contributor to the church funds.

THE TURNBULL FUND

Extract from minutes of Vestry held December 8, 1899:

"The Vestry Clerk read the following letter received from the Executors and Trustees of the estate of the late W. W. Turnbull.

'SAINT JOHN, N. B., November 25, 1899.

To the Rector, Church Wardens and Vestry of St. John's Church:

'GENTLEMEN:

'We take much pleasure in bringing under your notice the following extract from the Will of the late William W. Turnbull of Saint John, deceased: I direct my said Trustees to pay the Rector, Church Wardens and Vestry of St. John's Church, in the Parish of St. Mark, in the City of Saint John, and their successors, the sum of ten thousand dollars (\$10,000.00), the said sum to be invested according to the discretion of the said Rector, Church Wardens and Vestry and the income thereof used in succouring the poor within the said city, irrespective of creed, race, sex, age or color.'

'Should you decide to accept said bequest and assume the Trust indicated, you will please pass a resolution to that effect embodying therein the above extract from Mr. Turnbull's Will, whereupon we will, on receipt of a copy of such resolution, with a proper discharge for the money, pay over at once the said sum of ten thousand dollars, notwithstanding by the terms of the Will we have one year in which to pay over the same.

'Yours very truly,

'(Signed) GEO. A. SCHOFIELD,

'E. H. TURNBULL,

'W. R. TURNBULL,

'Executors and Trustees of the Estate of W. W. Turnbull.'

"The following motion was then moved by Mr. Thomas McAvity, seconded by Mr. Harry deForest, and carried unanimously:

"*Whereas*, the late William Wallace Turnbull, deceased, by his last Will and Testament made the following direction and bequest, namely: 'I direct my said Trustees to pay the Rector, Church Wardens and Vestry of St. John's Church, in the Parish of St. Mark, in the City of Saint John, and their successors, the sum of ten thousand dollars (\$10,000.00), the said sum to be invested according to the direction of the said Rector, Church Wardens and Vestry, and the income thereof used in succouring the poor, within the said city, irrespective of creed, race, sex, age or colour,' and the executors of the said last Will and Testament have signified that upon this Corporation deciding to accept such bequest and to assume the trust indicated thereby, and upon passing a resolution to that effect embodying therein the above extract from the said Will, and on receipt of copy of such resolution, with a proper discharge for the money, that they, the said executors, are ready to pay over at once such sum of ten thousand dollars (\$10,000.00).

"*Now Therefore be it Resolved*, that the Rector, Church Wardens and Vestry of St. John's Church in the Parish of St. Mark in the City of Saint John, do hereby accept the said bequest of the said late William Wallace Turnbull upon the trusts and for the purposes stated in such bequest, and assume the trust thereby created.

"*And Further Resolved*, that the Vestry Clerk, upon receipt of such sum, be authorized to give a receipt and release therefor in the name of this Corporation, sealed with its Corporate Seal and signed by such Vestry Clerk.

"And Further Resolved, that a copy of these resolutions be forwarded to the said executors under the seal of this Corporation signed by the Vestry Clerk."

Extract from minutes of meeting of the Vestry held twelfth October, 1900:

"On motion of Mr. A. H. Hanington, seconded by Mr. R. B. Emerson:

"Resolved, that the monies of the bequest of the late William Wallace Turnbull to this Corporation for charitable purposes, together with all interest accruing thereon, shall be kept separate from all other monies of this corporation in a fund to be designated THE TURNBULL FUND, the principal to be invested from time to time in the name of the Church Corporation, and the interest to be applied in accordance with the terms of this trust under the direction of a standing committee of this Vestry, consisting of five members, of whom the Rector and Church Wardens shall be members *ex-officio*, the remaining two members of such committee to be elected by the Vestry from among the Vestry now and hereafter yearly at its first Vestry meeting after the Annual Easter Meeting; which Committee shall be known as THE TURNBULL COMMITTEE. The Vestry Clerk shall act as Secretary to the Committee, and shall be paid for his services annually, the sum of dollars out of the annual income of the fund, the blank to be filled in hereafter by the Vestry.

"The Committee shall be guided by the following rules:

"(1) Regular meetings of the Committee shall be held quarterly, and special meetings may be called at any time

by the Rector or Church Wardens. Due notice of all meetings shall be given to each member by the secretary.

“(2) A majority of the members of the Committee shall form a quorum at all meetings of the Committee.

“(3) Minutes of all meetings of such Committee shall be kept by the secretary in a book provided for that purpose, and shall be open at all times to the members of the Committee and the other members of the Vestry.

“(4) A statement with the receipts and expenditures showing the balance on hand shall be presented at the next meeting of the Vestry immediately after said quarterly meeting of the Committee with the other accounts, and an annual statement shall be submitted to the Vestry before the Easter meeting in each year, giving a detailed statement of the receipts and expenditures including the names of the beneficiaries, and a summary of such statement in such form as shall be required by the Vestry shall be printed with, and form part of the Church Year Book.

“(5) Separate books of account shall be kept in connection with the fund which shall give particulars of all receipts and disbursements, including the names of the beneficiaries of the said fund, and amounts paid to each.

“(6) All principal monies until invested, and all interest received shall be deposited to the credit of the Church Corporation in a chartered bank, and be drawn when ordered by the Committee by cheque, to be signed in the same manner as is required in connection with the other funds of the Church, and countersigned by one of the members of the Committee.

“(7) Principal monies may, with the approval of the Vestry, be invested in Government, municipal, or city bonds or debentures, or on first mortgage on real estate,

but no amount shall be loaned to any member of the Vestry. Pending favourable permanent investments special deposits at interest may be made in a chartered bank.

“(8) No grants out of such fund shall be made or paid unless as ordered at a meeting of such Committee.

“(9) No grant shall be made until an application upon the form, to be provided by the Committee, shall have been signed by the person applying for or recommending such grant, giving the particulars required by such blank; each application shall be numbered, filed and kept for future reference.

“(10) All expenses incurred in administering the fund shall be paid out of the annual income therefrom.

“(11) All securities in connection with the fund shall be kept in a tin box in one of the chartered banks of the City of Saint John, and shall only be opened by the Vestry Clerk and one of the members of the Committee.”

THE JULIA CAROLINE TURNBULL BEQUEST

Extract from minutes of Vestry St. John's Church meeting held twelfth October, 1906:

"The following letter was received,

'SAINT JOHN, N. B.,
October 2, 1906.

'REV. MR. GUSTAV KUHRING,
'Rector of St. John's Church.

'DEAR SIR:

'In accordance with the will of my mother, Julia C. Turnbull, I enclose herewith a check for \$2,500.00 in payment of the following bequest: 'I bequeath to the Rector, Church Wardens and Vestry of St. John's Church, in the Parish of St. Mark, in the said City of Saint John, and their successors, the sum of two thousand five hundred dollars (\$2,500.00) to be invested according to their direction, and the income arising therefrom, and the income only, to be used towards the relief of the poor within the said city, as the said Rector, Church Wardens and Vestry may direct.'

'Kindly let me have a full receipt signed by yourself, the Wardens, etc.

'Yours sincerely,

'(Sgd.) W. R. TURNBULL.'

"Mr. Jarvis moved, seconded by Mr. Emerson, the following resolutions:

"(1) That the letter of Mr. W. R. Turnbull be entered on the minutes and that the Vestry accept the trust under the late Mrs. Turnbull's will upon the terms stated therein.

"(2) That the bequest be acknowledged by the Vestry Clerk and a discharge executed to the late Mrs. Turnbull's executors.

"(3) That it be referred to the Finance Committee to secure a suitable investment for Mrs. Turnbull's bequest; and

"(4) That the income of the bequest be distributed under the direction of the Committee appointed to distribute the income of the late Mr. W. W. Turnbull's bequest.—*Carried.*"

THE VASSIE MEMORIAL FUND

Extract from minutes special Vestry meeting held twenty-ninth April, 1910, to consider the question of a new organ and to deal with an offer of \$2,500.00 in Trust to be known as the Vassie Memorial Fund.

"The following communications were read:

'SAINT JOHN, N. B., April 21st, 1910.

'*The Rector, Church Wardens and Vestry,
of St. John's Church, Saint John, N. B.*

'GENTLEMEN:

'Mrs. Jane Vassie, Mrs. W. E. Foster, Mrs. W. M. Bancroft and the undersigned desire to place in your hands in trust the sum of twenty-five hundred dollars (\$2,500.00) to be invested in such manner as you deem best, and to be known as The Vassie Memorial Fund. The interest from this investment is to be used for the necessities of the poor.

'The above sum is now at your disposal and will be paid over on receipt of your advice as to the person to whom it should be paid.

'I am, yours sincerely,

'(Sgd.) W. VASSIE.'

'SAINT JOHN, N. B., April 23, 1910.

'DEAR MR. KUHRING:

'I did not realize till after our conversation to-night that I may have conveyed to you a wrong idea of the Vassie Memorial Fund. The reason why we wished the income of this fund to be used for the poor generally is that this is also in memory of my father as well as of my sister.

'Our original intention was to put in a stained glass window, but on talking it over we decided in favor of a fund for the necessities of the poor.

'So you see we leave it entirely in your hands as to how the money shall be used as long as it is for the poor.

'Yours sincerely,

'(Sgd.) W. VASSIE.'

"Moved by Mr. Tilley, seconded by Mr. Emerson, that the Vestry accept with sincere thanks the kind and generous offer from Mrs. Jane Vassie, Mrs. W. E. Foster, Mrs. W. M. Bancroft and W. Vassie, of twenty-five hundred dollars (\$2,500.00) in trust, to be known as the Vassie Memorial Fund.—*Carried.*

"Moved by Mr. Emerson, seconded by Mr. Anderson, that the investment of the above Trust be left in the hands of the Finance Committee.—*Carried.*"

THE JAMES F. ROBERTSON BEQUEST

SAINT JOHN, N. B., July 14th, 1921.

*The Rector, Church Wardens and Vestry,
St. John's (Stone) Church, Saint John, N. B.*

DEAR SIRs:

Re Estate James F. Robertson.

Enclosed herewith please find cheque, \$2,500.00, Bank of Montreal (B. N. A. Branch), covering the following legacies from the late Jas. F. Robertson:

\$2,000.00 in trust to be appropriated and used for Rectory Building Fund of said church.

\$500.00 to be used by the Women's Auxiliary Branch of said church for missionary purposes.

Yours truly,

ESTATE JAMES F. ROBERTSON,

(Sgd.) T. E. G. ARMSTRONG,

Executor.

Dict. TEGA.

THE ARTHUR WELLESLEY PETERS BEQUEST

Extract from last Will and Testament dated 2nd June, 1910:

"I give and bequeath to the Rector, Wardens and Vestry of St. John's Church, in the Parish of St. Mark, in the City of Saint John, the sum of four thousand dollars.

"I will and direct that all legacies hereinbefore bequeathed shall be free and clear of all succession or legacy duties or taxes of every nature and kind and all such legacies or succession duties or taxes shall be paid out of my residuary estate.

"I hereby authorize and empower my said executrices if they shall see fit to pay all or any of the said bequests or legacies to the credit of the respective legatees in a chartered bank in the said City of Saint John and the receipt or receipts of the manager of such bank shall be a sufficient release or discharge to my said executrices for the payment of such bequests and legacies respectively."

Extract from codicil to last Will and Testament, dated twenty-third February, 1917:

"I revoke the residuary request in my last will and in lieu thereof I give, devise and bequeath all the rest, residue and remainder of my estate, real and personal, to the Rector, Church Wardens and Vestry of St. John's Church, in the Parish of St. Mark, in the City of Saint John, the St. John Protestant Orphans Home (formerly the St. John Protestant Orphan Asylum) the St. John Home for Incurables, The Auxiliary Bible Society of New Brunswick, the Seaman's Mission Society of the Port of Saint John, The Church of England Institute in the said City of Saint John, and the Association for the Prevention of Tuberculosis now established in the said City of Saint John, to be divided among them in equal shares."

ST. JOHN'S CHURCH, PARISH OF ST. MARK.

SUBSCRIBERS TO THE CENTENNIAL
THANK OFFERING.

Name	Name.
ADAMS, Miss	CARR, JOHN
ALLISON, J. K.	CHASE, WILMOT
ALLISON, F. O. and H. S. B., in Memory of	CLARKE, MRS. W. W.
ANDERSON, Miss (Chicago)	CLINCH, ARCHIBALD
ANDERSON, KEE (Chicago)	CLIFT, MRS. J. G.
ANDERSON, LIONEL (Chicago)	COOK, MRS. JAMES
ANDERSON, E. M.	CUNNINGHAM, Mr. and Mrs.
ANDERSON, W. E.	VERNON
ARBJNG, Mr. and Mrs.	DAVIDSON, JOHN A.
ARMSTRONG, REV. W. B.	DAVIDSON, Mr. and Mrs. JOHN
ARMSTRONG, HON. J. R.	DEARBORN, G. S.
ARMSTRONG, MISS C. M.	DEARBORN, MISS JEAN
ARMSTRONG, Mr. and Mrs. T.E.G.	DE FOREST, CLARENCE W.
ARMSTRONG, R. J.	DE FOREST, MRS. CLARENCE W.
BABKIRK, MRS.	DE FOREST, MISS EDITH L.
BAIN, MRS.	DICKIE, E. A.
BATES, EDWARD	EMERSON, STANLEY L.
BATES, EDWARD R.	EMERSON, H. WALTER
BAXTER, MISS ETHEL	EMERSON, MRS. R. B.
BAXTER, MISS OLA	ESTEY, MISS GRACE
BOLTON, GEORGE	EVANS, Mr. and Mrs. HAMMOND
BOLTON, MISS MARGARET J.	FAIRWEATHER, MRS. G. E.
BRAND, THE MISSES	FAIRWEATHER, MRS. F. R.
BRUNDAGE, C. L.	FINLEY, JOSEPH
BRUNDAGE, MISS H. L.	FISHER, G. FRED
BURNHAM, A. G.	FISHER, MRS. G. FRED
BURNHAM, Mr. and Mrs. O. A.	FLEMING, REV. A. L.
BURNHAM, ROBERT A.	FLEMING, MRS. A. L.
BURNHAM, MISS FLORENCE	FLEMING, MRS. WILLIAM
CARLE, MISS MARY	FOSTER, WILLIAM D.
CARLE, MRS. T. C.	FOSTER, HON. W. E. and Mrs.

Name	Name
FOTHERBY, MISS	LAW, ERNEST
FRANCIS, CHARLES F.	LAWTON, WILLIAM P.
FRASER, MRS. J. FENWICK	LESTER, MISS
FRINK, DR. and MRS. J. H.	LIKELY, MR. and MRS. FRANK J.
FULLER, MRS.	LIKELY, MRS. H. D.
	LIKELY, MISS MURIAL
GILBERT, A. B.	LORD, MR. and MRS. JOHN
GILMOUR, R. C.	LORDLY, WALTER A.
GILMOUR, MRS. E. R.	LORDLY, MRS. WALTER A.
GOLDING, MR. and MRS. KENNETH	
GOLDING, W. E.	MANNING, DR. JAMES
GOLDING, MRS. W. E.	MARLEY, WILLIAM
GOLDING, PHILIP	MASTERS, C. P.
GOLDING, MRS. EDGAR	MASTERS, COLIN A.
GOLDING, MISS MAUD W.	MERRITT, G. WETMORE
GORHAM, DR. and MRS.	MERRITT, C. MARLIN
"H"	MERRITT, MRS. and MISS HELEN
HALL, MRS. S. T.	MILLIDGE, CRANSTON D.
HANINGTON, DR. MABEL L.	MILLIDGE, L. D.
HATHEWAY, MRS. W. F.	MILLIDGE, MRS. L. D.
HOOPER, MR. and MRS. R. J.	MOORE, MR. and MRS.
HOOPER, MISS C.	MORRISEY, MR. and MRS. ALFRED
HORN, MRS. ELIZA	MORRISEY, HENRY F.
HOWE, MRS. JONAS	MUNRO, MRS. ANNIE
HUNT, MISS A. L.	MURRAY, MRS. GEORGE
	MURRAY, MISS MARGARET O.
INGRAHAM, T.	MURRAY, MISS I. LOUISE
	MURRAY, MISS MARY G.
JACKSON, JOHN	MYLES, WILLIAM
JACKSON, MR. and MRS. S. C.	
JACKSON, MRS. R. F.	McAVITY, JOHN A.
JOHNSTON, MISS E. N.	McAVITY, MRS. JOHN A.
JOHNSTON, JAMES H.	McAVITY, ALLAN G.
	McAVITY, MRS. ALLAN G.
KEITH, LEON A.	McAVITY, THOMAS
KIMBALL, GEORGE A.	McGIVERN, MRS. R. P.
KIMBALL, J. H.	McGIVERN, MISS C. O.
KING, HORACE, (Boston)	McKEAN, DOUGLAS R. W.
KNOELL, J. W. and Miss JENNIE C.	McKEAN, MRS. J. W.

Name	Name
McKECHNIE, MRS. M. J.	SHERATON, H. T.
McMANUS, MRS. W. A.	SHERATON, NOEL F.
NICHOLS, MR. and MRS. F. H.	SHORT, GEORGE
NICHOLS, MR. and MRS. JOHN	SKINNER, A. O.
NOBLE, GEORGE W.	SKINNER, SHERWOOD A. M.
OLIVE, E. MURRAY	SKINNER, MRS. SHERWOOD A. M.
PATERSON, R. D.	SKINNER, MISS HELEN
PATERSON, MRS. R. D.	SKINNER, MISS GRACE
PATERSON, MISS ZOE	SMITH, MRS. ATWATER
PATERSON, MISS ROBERTA	STETSON, MRS. F.
PATERSON, MR. and MRS. H. C.	STETSON, MISS F. H.
PATERSON, MRS. C. S.	SULLIVAN, MRS.
PATERSON, MISS EDITH	TAYLOR, MRS. B. A.
PATCHELL, R. R.	THORNE, ARTHUR T.
PEARSON, W. M.	THORNE, MISS E. M.
PETERS, MRS. DARYL	THURBER, HENRY G.
PETERS, MISS ELIZA WHITE (Fred- erickton)	TILLEY, HON. L. P. D. and Mrs.
PRICE, MISS LILY	TILL, MRS.
RAYMOND, MR. and MRS. A. E.	TRAVIS, MRS. R. B.
RAYMOND, E. P.	TURNBULL, E. H.
RING, JOHN W.	TURNER, J. H. D.
ROBERTS, MRS. H. J.	VASSIE, WILLIAM
ROBERTSON, MRS. JAS. F.	WADE, C. F.
ROWLEY, DR. and MRS. W. E.	WADE, MISS
SADLEIR, MISS J. G.	WARD, MISS CLARE
SANCTON, S. NORMAN	WARD, MISS H. M.
SMALL, W.	WARDROPER, H. E.
SAYRE, FRED E.	WARWICK, GEORGE L.
SECORD, MR. and MRS. J. E.	WARWICK, MRS. GEORGE L.
SECORD, C. M.	WETMORE, A. H.
SECORD, MISS C. A.	WHITE, DR. and MRS. W. W.
	WHITE, MRS. VINCENT S., Estate of
	WILLS, R. H.

ST. JOHN'S CHURCH, PARISH OF ST. MARK
Saint John, N. B.

SPECIFICATION OF DIVIDED ORGAN
FOUR MANUALS AND PEDALS

Built by Warren Church Organ Co., Woodstock, Ont.
(Operated by Hay & Co.)

Specifications drawn by D. A. Fox

Compass of Manuals C C to C 61 Notes

Compass of Pedals C C C to F 30 Notes

GREAT ORGAN (on four inch wind) on West Side of Chancel

1. Double Open Diapason	16 ft.	Metal	61 Notes
2. Double Open leathered lips, heavy scale	8 ft.	"	61 "
3. Spitz Flute	8 ft.	"	61 "
4. Doppel Flute	8 ft.	Wood	61 "
5. Horn Gamba	8 ft.	Metal	61 "
6. Harmonic Flute	4 ft.	"	61 "
7. Principal	4 ft.	"	61 "
8. Super Octave	2 ft.	"	61 "
9. Sesquialtera. 2 ranks			122 "
10. Tromba. Large Scale on heavy pressure wind	8 ft.	"	61 "
11. Clarion on heavy pressure wind	4 ft.	"	61 "

SWELL ORGAN (on four inch wind) on East Side of Chancel

12. Lieblich Gedackt. Bourdon	16 ft.	Wood	61 Notes
13. Geigen Principal	8 ft.	Metal	61 "
14. Hohl Flute	8 ft.	Wood	61 "
15. Viol da Gamba	8 ft.	"	61 "
16. Voix Celeste	8 ft.	"	49 "
17. Dolcissimo	8 ft.	"	61 "
18. Vox Humana. Separate wind chest and tremulant	8 ft.	"	61 "
19. Flauto Traverso	4 ft.	Wood	61 "
20. Fifteenth	2 ft.	Metal	16 "
21. Mixture, 3 ranks	2 ft.	"	183 "
22. Oboe	8 ft.	"	61 "
23. Cornopean	8 ft.	"	61 "

CHOIR ORGAN in separate swell box (on three and half inch wind) on
West Side of Chancel

24. String Diapason	8 ft.	Metal	61 Notes
25. Lieblich Gedackt. Mellow	8 ft.	Wood	61 "
26. Dulciana	8 ft.	Metal	61 "
27. Concert Flute	4 ft.	"	61 "
28. Piccolo	2 ft.	"	61 "
29. Clarinet	8 ft.	"	61 "
30. Cor Anglais	8 ft.	"	61 "

ECHO ORGAN (in separate box) in Chancel Arch

31.*Lieblich Gedackt. (Stopped)	8 ft.	Metal	61 Notes
32.*Viol d'Amour	8 ft.	"	61 "
33.*Flute d'Amour	4 ft.	Wood	61 "
34.*Unda Maris		Metal	122 "
35.*Corno di Bassetto	8 ft.	"	61 "

PEDAL ORGAN (on five inch wind) on East Side of Chancel

36. Double Open	16 ft.	Wood & Metal	30 Notes
37. Sub-Bass Stopped	16 ft.	Wood	30 "
38. Violone	8 ft.	Metal	30 "
39. Trombone large scale	16 ft.	"	30 "

TABLET COUPLERS

40. Swell to great Unison	51. Great to sub Octave
41. Swell to great Sub	52. Great to super Octave
42. Swell to great Super	53. Choir to sub Octave
43. Swell to choir Unison	54. Choir to super Octave
44. Swell to choir Sub	55. Great to Pedal
45. Swell to choir Super	56. Choir to Pedal
46. Swell to swell Super	57. Swell to Pedal
47. Swell to swell Sub	58. Echo to Great
48. Choir to great Unison	59. Echo sub Octave
49. Choir to great Sub	60. Echo super Octave
50. Choir to great Super	61. Echo to Pedal

*Prepared for.

THUMB PISTONS (self adjustable)

- | | | | | | |
|-------|----------------|-------|----------------|-------|----------------|
| 62. } | | 65. } | | 68. } | |
| 63. } | Three to great | 66. } | Three to swell | 69. } | Three to Choir |
| 64. } | | 67. } | | 70. } | |
71. }
72. } Two Pistons controlling all combinations and tablets
73. }
74. } General Release

PEDALS

75. Crescendo on all Stops and couplers 79. Tremulant to swell
 76. Sforzando on all Stops and couplers 80. Tremulant to Choir
 77. Balanced swell 81. Great to pedal reversible
 78. Balanced Choir Pedal

Electric Action throughout. Console Detached. Perpendicular Draw
 Stop Jambs, placed at 45 degree angle to Keyboard. Pedal
 Board Wesley Willis pattern. Wind produced by an
 Orgo-Blo of Five Horse Power Capacity

COMPARATIVE STATEMENT

OF THE

TREASURER'S REPORT OF THE WOMAN'S AUXILIARY,
1905 AND 1925STATEMENT OF AMOUNTS RECEIVED AND EXPENDED BY ST. JOHN'S
CHURCH BRANCH OF THE W. A. FOR YEAR ENDING
MARCH 31ST, 1905.

1904		RECEIPTS	
Mar. 31	Balance on hand.....	\$2	31
May 14	Mrs. George McKean, Membership Fee.....		25
	Mrs. George McKean, Donation.....		75
	Collected for Bishop of Caledonia Fund.....		5 00
Dec. 7	Grant from Church Workers.....	100	00
1905			
Jan.	Rebate of Freight on Bale.....	3	41
	42 Members' Fees at \$0.25.....	10	50
	Mrs. Jas. Finley, Donation.....		2 05
	11 Subs. to Leaflet, 1904, \$1.65; Do, 1905, \$2.40..		4 05
			<u>\$128 32</u>

1904		EXPENDITURES	
May 17	M. R. & A., per Bill.....	\$1	31
	Mrs. J. M. Robertson, Diocesan Treasurer, Pledge Bishop of Caledonia Fund.....		5 00
1905			
Jan. 3	Refund of Freight on Bale.....	3	41
Mar. 31	Apportionment of Life Membership Fee for Mrs. Walker.....		4 00
	Pledge to Mr. Pugh, Mr. Pentreath and Nurse at Lytton Hospital.....		2 50
	Fees 43 Members at \$0.10.....		4 30
	M. R. & A., per Bill.....	39	33
	Mrs. J. F. Robertson Leaflets, 1904-1905.....		4 05
			<u>63 90</u>
Balance on hand —			
	In Savings Bank, \$60.00; Cash, \$4.42		<u>\$64 42</u>

S. A. McLEOD, *Treasurer.*

REPORT OF ST. JOHN'S CHURCH BRANCH OF THE W. A.
1924-25

SECTION A. (Only)

TREASURER'S REPORT

RECEIPTS

Balance March 10, 1924.....	\$23 34
Donations from Members:	
For General Fund.....	46 75
For Educational Fund.....	10 00
Donation from A. L. H. towards salary of Miss DeBlois in India.....	200 00
Donation from Church Workers' Association.....	25 00
Individual Boxes for United Thank Offering.....	26 83
Mite Boxes.....	87 50
Fees from 75 Members.....	18 75
Collections at monthly meetings.....	14 95
Collections for E. C. D. Fund.....	26 75
Life Members' Offerings.....	9 00
Interest in Savings Bank.....	2 45
Interest on Allison Bond.....	2 75
Interest on Robertson Bond.....	15 00
	\$509 07

Diocesan Treasurer: EXPENDITURES

Fees for 75 Members.....	\$11 25
Educational Pledge.....	10 00
General Expense Fund.....	5 00
Diocesan Pledge.....	15 00
Life Members' Offerings.....	9 00
United Thank Offering.....	30 00
General Pledge Fund.....	140 00
Towards Salary of Miss DeBlois in India...	200 00
Freight on 1924 Bale.....	4 25
Materials for 1925 Bale.....	8 63
Programmes for Annual Meeting.....	2 50
Treasurer E. C. D. Fund.....	26 75
Balance November 17, 1924.....	46 69
	\$509 07

GEORGINA L. FISHER, *Treasurer.*

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